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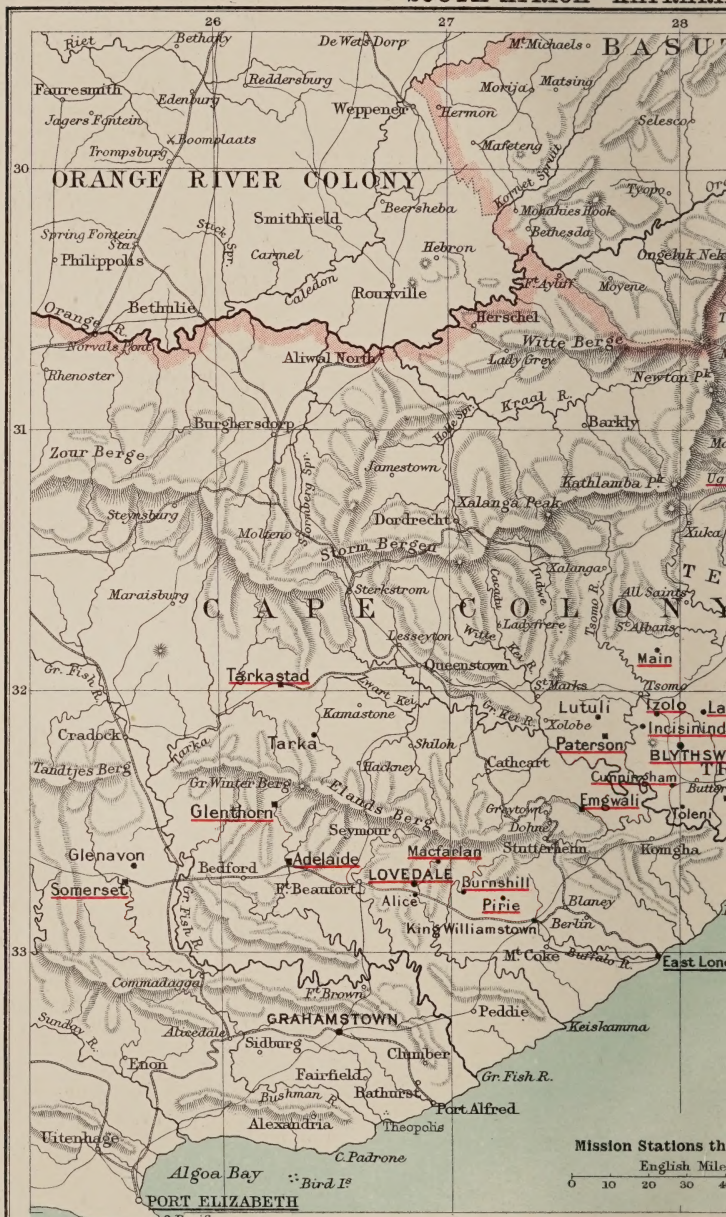
MISSIONS OF THE UNITED FREE CHURCH OF SCOTLAND

OUR MISSIONS IN SOUTH AFRICA

..BY..
Rev. John Lennox, M.A.

121 GEORGE STREET, EDINBURGH



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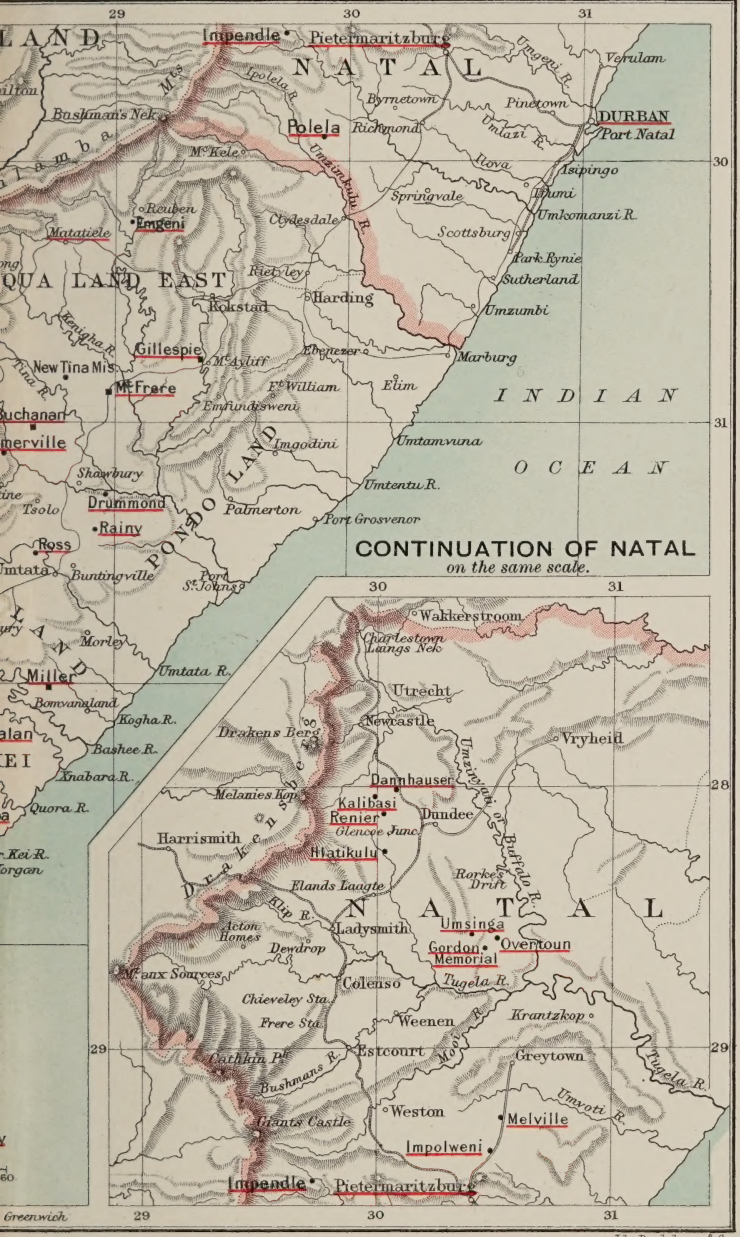

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United Free Church of Scotland

The Story of our Missions

SOUTH AFRICA

BY

Rev. JOHN LENNOX, M.A.

Published by the Foreign Mission Committee

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The Country and the People

SOUTH AFRICA rises from the sea-level in a series of great steps. From Port Elizabeth, East London, or Durban, the railway, after a rapid ascent of about 1500 feet, crosses a broad and fertile plateau whose inland side is bounded by a mountain range running parallel to the seacoast. These mountains form the big step to the next plateau. They are known by various local names. In Natal and the Northern Transkei, where they reach their greatest height, they are called the Drakensberg. Their south-westerly continuations are known as the Pirie Mountains, the Amatole, the Hogsback, Great Winterberg, and Didima. It is in this coast-belt and first plateau that the greater portion of the South African missions of the United Free Church is situated. There is also a mission among the Bapedi in the Zoutpansberg district of the Northern Transvaal, which the Kafrarian native church has carried on and supported since 1896.

The Country

The distance from Somerset East through Kafraria, the Transkei, and Natal to the Gordon Memorial Mission in Zululand is about 560 miles, and the average breadth of the coast-belt and plateau is 155 miles. But in South Africa distances given in miles are apt to be misleading. Before railways penetrated the mission areas, it took two days to drive the eighty-five miles from Somerset East to Lovedale, three days thence to Blythswood or Butterworth, its nearest town, other two days to Umtata, then three days to Kokstad, and still another day to the borders of Natal. The extension of the railways through the native territories is naturally modifying the time necessary for these journeys.

The mountain range on its seaward side is precipitous and

forest-clad. Many rivers rise in the mountains and have scored the plateau with deep ravines as they have cut their courses to the sea. Winter is the dry season on the eastern side of the continent, and then the rivers are low. But in summer, when the rivers come down in flood, they sometimes do great damage. Where the main roads cross the rivers, many of the latter are now bridged.

The plateau is rich, pastoral, and agricultural country, excellent for sheep and cattle, and suitable for raising good crops of maize, Kafir corn (millet), oats, wheat, barley, pumpkins, lucerne, potatoes, beans, &c. The destruction of the forests by the natives of an earlier day has seriously modified the rainfall, so that the country is now subject to occasional periods of severe drought. The attention being devoted to afforestation may be expected to assist to some degree in remedying this.

The increase of the native population, and the consequent limitation of the amount of arable land available per man, and the curtailment of the pasture areas are affecting the social and material condition of the natives, and making it necessary to encourage the introduction of improved methods of agriculture.

The Bantu

At the beginning of last century the coast-belt and plateau from Zululand to the Midlands of the Cape were occupied by Kafirs and Zulus, the advance wave of that great tide of Bantu migration which at some unknown period in the past had swept down through the centre and east of Africa from the original home of the people in the North. From Uganda to the Cape the Bantu are of one stock, but the same process of tribal division and language separation which marked the spread of the Aryan family over Europe has been seen in that of the Bantu family southwards through Africa. They are divided into innumerable tribes, and Meinhof, in *Die Moderne Sprachforschung*, estimates that there are 182 Bantu languages, and 119 dialects.

The Bantu were not the original inhabitants of Southern Africa. Two races had preceded them—the Bushmen and the Hottentots. The Bushmen, a pigmy race, averaging four

feet six inches in height, and armed with bow and poisoned arrows, lived on the game which covered South Africa in abundance till a comparatively recent date. In seasons of drought or scarcity they were reduced to living on roots. They were neither herdsmen nor agriculturists, but lived by destroying what Nature provided. Such people cannot stand against Nature's severities, or the advance of civilisation, and to-day the Bushmen are all but extinct. But they have left interesting memorials in the Bushmen paintings which are found in many a cave all over South Africa. With crude colours and an untrained vigour, the Bushmen artists depicted on sheltered rock-faces the game, the hunting scenes, and the amusements with which they were familiar. It is strange that this primitive people should have given us this insight into their life, while many of the Bantu tribes with a higher mentality have left nothing to recall their existence.

The Bushmen

A Herd Boy

The Hottentots, a light-coloured race of unprepossessing appearance who called themselves Khoi-Khoi, "men of men," pushed into South Africa from the North and North-West. They were of a higher race than the Bushmen, and became cultivators and herdsmen, and expert in the care of horses when these were introduced into the country. Their language was full of clicks, and it was from them that the southern Bantu adopted these sounds. The Bantu invasion pressed the Hottentots into the Midlands and west of Cape Colony, and thus out of the region to be entered later on by the pioneers of the Scottish missions.

The Hottentots

The date when the Bantu migration reached South Africa is matter of conjecture. Physically, the Bantu were much superior to either Bushmen or Hottentots, and swept these races before them. There was constant inter-tribal war amongst themselves. Polygamy, which was a form of tribal duty and loyalty in

The Bantu Migration

order to keep up the manhood of the tribe to full fighting strength, was a fruitful source of quarrels between half-brothers.

Polygamy

A chief of sufficient power would force his way to the head of his tribe, slay his brothers and all who might threaten his position, reduce neighbouring tribes to submission, and remain chief so long as the terror of his name lasted. Bantu rule was to a large extent a succession of tyrannies. It produced nothing permanent, no cities, no buildings, no literature, no art, save of the most rudimentary kind. The character of a people reveals itself in the houses they build for themselves. The Kafir hut symbolises the arrest under which the Bantu lay. It is a slight building of wattle-and-daub, or sod walls with thatched roof. It is burned down when the owner dies, or if for any reason he moves from the district, it quickly falls into disrepair. This want of permanence or endurance in any of its public life has been the blight of Africa, the product of the cruelties and jealousies of heathenism. Under it, progress has been impossible, and Africa, left to itself, has stagnated. This is the more remarkable, because the Bantu are strong, both physically and mentally. They are shrewd and keenly observant in all matters with which they are familiar. It is a commonplace to say that Kafirs are born lawyers. How could it be otherwise? All cases are publicly tried at the *Inkundla* or village court, generally at the entrance to the cattle-kraal. There all the men of the village or of the tribe may come. This is not from mere curiosity. They are a people in whom the tribal instinct is strong. The whole clan or tribe is interested in the cases that arise. Every native man brought up in village life is accustomed to hear and weigh evidence, to question, to examine, and to deduce. This freedom of access to the native court perhaps explains the native's fondness for litigation, a costly and sometimes ruinous habit when he is tempted to carry his case through the various stages of appeal in the law-courts of the country.

The Kafir Hut

His right to appear and speak at the tribal courts and councils certainly explains the native's ability in public speech. The Agora was the great Greek training-ground in

oratory. The Inkundla has served a similar purpose for the Kafir. Every Kafir knows how to state his case in public, generally with ability, frequently with eloquence. He is a master of illustration and parable and metaphor. He has a fund of dry humour, which often takes the form of apt characterisation. He has a nickname for everyone. It frequently describes some physical peculiarity, especially if it has a moral or intellectual significance. Thus Dr. Stewart's name was "Somgxada," the "one who is everywhere," and when Dr. Waterston came to Lovedale and began the Girls' School there, the people called her "Noqakata," the "mother of activity." All names are not so complimentary.

Kafir Oratory

Public discussion is one of the best means for perfecting speech and its use. Perhaps the most valuable thing the South African natives possess is their language. The Southern Bantu tribes may be divided broadly according to language into two groups—the Xosa-Zulu and the Sesuto-Sechuana. The United Free Church missions work among the Xosa-Zulu speakers. The name "Kafir," though firmly established, is a foreign word introduced by the Arabs to designate the non-Moslem "unbelievers." Somehow or other it has come to be attached to the one tribe which was in the forefront of the Bantu Southern migration. They call themselves Ama-Xosa, and their language Si-Xosa. Throughout Kafraria and the Transkei this language is spoken, and while there are local and tribal peculiarities which a native at once recognises, these are of minor importance. Si-Xosa is closely allied to Zulu.

The Southern Bantu Languages

The Bantu languages are highly alliterative. Nouns are distinguished by their prefixes, and the prefix of a noun reappears in all related adjectives, participles, and verbs.* This "Euphonic Concord" gives cohesion and elegance to the language. Kafir is very

Alliteration

* For instance, Luke xv. 1 reads, "Kekaloku, babesondela kuye bonke ababuti berafu naboni, ukuba bamve" ("Then there drew near to Him all the gatherers of taxes and the sinners, in order that they might hear Him"). Here the nouns *Aba*buti (gatherers) and *Abo*ni (sinners) are of

expressive, and capable of considerable fineness of distinction. It is rich in names for natural objects and cattle and action of all kinds. Its poverty in purely abstract terms is compensated for by a wealth of descriptive and illustrative words. The Kafir mind has exercised itself with concrete cases rather than with principles. Its wisdom has been acquired from experience rather than from meditation. Its language has the abundance and the limitations natural to such an origin.

The Native Village

Where natives are free to select sites for their villages, they choose a hillside or crest. In this respect the native village compares favourably with the South African township, which, for the sake of an adequate water supply, is often found in a hill-surrounded hollow near a river bank, and is cold in winter and oppressively hot in summer. When he can, the native escapes these extremes. Everything in his village is round. The kraal where the cattle, sheep, and goats are folded at night is a circular enclosure of stout branches. At a distance of, it may be, twenty yards or more from the kraal the huts are built in a semicircle. The head of the village occupies the hut in the centre, opposite the gate of the kraal. In a heathen village he is generally a polygamist, and his "great wife" and the "right" and "left-hand" wives have huts assigned to them, according to well-regulated rules of precedence. The huts are round, and are from ten to sixteen feet in diameter. The walls are wattle-and-daub or sod. In the former case the tops of the wattles are bent

A Merry Group

the "aba" class, and this prefix appears in *babe*sondela (they drew near), in *bo*nke (all), in the noun-adjective *be*rafu (of taxes), and in the personal-pronominal prefix in *ba*mve (they might hear Him).

over and form the frame to support the thatched roof. The doorways used to be low and semicircular, but these are now being replaced by wooden doors and frames obtained from the European traders, whose Kafir stores are dotted all over the native territories. Very few go to the expense of windows. The interior of the hut, therefore, is gloomy, the only light coming from the splatch of vivid sunlight at the doorway. The floor of the hut is of earth or ant-heap, which takes on a hard and smooth surface. In the centre is the open hearth, marked by a slightly raised circular ridge.

A Group of Kafirs in a Heathen Village

Here there are always some wood embers which can be blown up into flame when necessary. There is no chimney. The smoke circles round the roof and out at the door. The rafters and thatch are japanned and festooned with soot. Sore eyes are a common ailment, caused by the smoky huts and the flies that infest them.

A heathen hut contains little or no furniture, and whatever there may be is of the simplest character. The grass mats which are spread out on the hut floor at night for beds are rolled up in the morning and stacked in a corner. A short stool may be kept for state occasions, but the floor is the most

usual and convenient seat. Every household has a calabash or gourd, into which the milk is poured as it is brought in from the kraal. The milk quickly thickens, and *amasi*, as the natives then call it, is nourishing and refreshing. Where milk is plentiful, a milk-sack made of a goatskin may be used instead of the calabash. It is not very inviting in appearance, but the thick milk it contains is excellent, especially if the day be hot. A few riems, or sun-dried hide thongs, the tubs for brewing Kafir beer, a few hoes and simple tools make up the tale of what the heathen hut contains. In the huts of Christian natives it is different. Tables, chairs, dishes, cupboards to hold them, clothes-boxes, book-shelves, with a few books in Kafir or English, curtains to separate the sleeping from the living portion of the hut, are the outward signs of the change Christianity is working amongst the people. The most difficult thing to reform is the Kafir hut itself. The Rev. J. A. Chalmers, writing in 1877, said, "The Kafir hut is a hotbed of iniquity; and as long as that kind of dwelling exists, such evils will continue to check the progress of the Gospel." All efforts to introduce a better type of dwelling-house have met with but indifferent success. Ardent reformers have from time to time raised the cry, "Down with the Kafir hut!" A few prosperous natives have built themselves square houses with separate rooms. But the number is very small, and for the simple reason that a square house costs money, while a round hut can be built for the labour and the price of a door and frame. The partitioning of the hut is but a partial remedy, and there are obvious objections to the housing of the sexes in separate huts away from the control of their elders.

A School Girl

Reference has already been made to polygamy, and to the sanction of it as a tribal duty in circumstances when the fighting strength of a tribe was constantly being reduced by war. The imposing of the *pax Britannica* has stopped these tribal wars in South Africa, and the consequent equalising of the number of the

Polygamy

sexes tends to place a natural check on polygamy. The advent of peace has been marked by a rapid increase of the native population. The subdivision of the arable land, and the crowding of the pasturage, is tending to limit the average size of the native's holding of stock. Less cattle means less power to get wives. Observant and thoughtful natives also see quite clearly that polygamy is the fertile source of family and tribal jealousies. To these social and economic changes which are lessening polygamy, there is added the powerful motive of Christianity. A native never doubts that when he professes Christianity he must abandon a polygamous relationship. So far the path of the civil administrator and of the missionary is clear. The former does not interfere with polygamy, being satisfied that the social forces at work are steadily breaking down the practice. The latter knows that the Spirit of God makes it sufficiently clear that polygamy is incompatible with loyalty to Christ. But while these general principles are clear, the practical difficulties arising from the entanglements of polygamy are among the most perplexing which a missionary has to face.*

* In different missions, and even within the same mission, diversity of practice has resulted from the difficulty of the transition from heathen to Christian family life, with due regard to the interests of justice and humanity. The fact of the matter is, that in few cases can a native leave polygamy and begin to order his life according to Christianity without pain. It is part of the weight of the Cross.

From an inquiry into the practice in some of the largest missions working among the Xosa-speaking peoples, it was found that before admission to the fellowship of the Church, the polygamist is required to separate himself from all wives but one; but there was difference of opinion as to whether he must choose the first, or the chief wife, in cases where these two were not one and the same. In certain cases he was allowed to choose a younger wife, should the first or the chief wife be old and be willing to separate from her husband. A considerable proportion of repentant polygamists, it was ascertained, feel that putting away other wives confers so great hardship on these women, and their children, that they prefer to keep their wives with them, and remain on indefinitely as members of the Candidates' class, or as ordinary hearers, but unbaptised and not admitted to the Communion.

The rule in one of the large missions is that a polygamist, on conversion, and before baptism, must put away all his wives but one,

A widely prevalent custom among the Bantu tribes is Lobola, or payment of cattle as dowry for wives. The attitude which the Church should adopt to this custom has been much discussed. Our United Free Church missions have not felt themselves called upon to take any action with reference to the custom as it prevails among the Xosa-speaking natives. Missions in other parts of South Africa place under Church discipline any of their native Christians who take any part in a Lobola transaction. But customs may seem to be outwardly the same, and yet differ in essential character. In this instance, the position of the woman married with Lobola differs so much in different tribes, especially in the event of her becoming a widow, that one is forced to the conclusion that Lobola may be one thing in Kafraria, and essentially different as practised by tribes in some other parts of South Africa.

Lobola

From the Kafir point of view, Lobola is not the purchase of a wife, but an earnest of friendship between the families so united. Those who receive the dowry become the recognised guardians of the wife. If she is ill-treated by her husband, she can appeal to them for protection, an appeal which they will not, and dare not, disregard. If she is left a widow, she can obtain support, not as a charity, but as a right from those who shared her dowry. Her position is thus assured both in the lifetime and after the death of her husband. Conscious of this, the women, both Christian and heathen, for whom dowry has been paid, are disposed to look down on those married women for whom no cattle have been given. The custom is open to abuse, and especially to avarice on the part of the father, and to the ignoring of the daughter's affections or desires when a wealthy, and it may

arranging if necessary for their support, and the opinion was that the chief wife ought to be chosen, if still living with her husband. But it was recognised that this rule when enforced without careful regard to the circumstances, might involve not only hardship but moral wrong to wives who were put away, and a lowering of moral responsibility in the man who put them away, and therefore a further rule was adopted that a heathen polygamist who, from the custom of his tribe and from moral and social reasons, is as yet unable to put away all wives but one, should be encouraged to become a hearer.

be old, suitor is in view. But here European law introduces checks. Girls have successfully appealed to the European magistrate for protection against an abhorred alliance, and young people who are of age know that, when a greedy father makes extortionate demands, the law provides means to enable them honourably to marry. In Kafraria, therefore, the general attitude of the missions is that the practice on the whole is not inconsistent with an earnest Christian life. It is intimately bound up with the family and social life of the people, but it is already being modified under the influence of Christianity. The more that the Gospel lays hold of the public and private life of the people, the more

Abakweta or "White Boys"

may this custom be expected to be modified and eventually to disappear.

Rites of Initiation

Circumcision at the age of puberty is the rite which marks the native's entry into manhood. Ephebic customs are a very ancient institution. The Kafir lads for three or four months, or even longer, at the time of their circumcision cover themselves with white clay (hence the name "white boys"), they live in huts specially constructed for them, and daily, in sight of the tribe, engage in dances to exercise themselves in agility and endurance. During these dances they are dressed in heavy, short skirts of grass, have their faces concealed by grass

masks, and carry long white wands. The music for the dance is furnished by the old women who beat out an uncertain rhythm on a dried ox-hide. Originally it was the custom for these boys to be under the control of one of the tribe who acted as tutor, and taught them their duty to the tribe. This is somewhat falling into disuse, and the period is one of licence and immoral rites. When the period ends, the boys wash themselves in the river, and each receives a blanket, and is now recognised as a man. He smears his body and blanket with red ochre mixed with fat, and hence the name "reds" often applied to the heathen. The uncircumcised is taunted and despised as a "boy." Tribal contempt is difficult for a native to bear. As the age for circumcision approaches, boys tend to get out of hand and to resist parental control and the influences of grace. Attempts to dissociate this rite from temptations to immorality have so far met with but slight success, and the whole question, and that of the corresponding rites observed in the case of girls, cause the European missionary and the native pastor much anxiety and concern.

Superstition

The most potent power in Kafir life has been, and with many still is, the power of superstition. Those who are under that power, through fear of death, are all their lifetime subject to bondage. It makes the brave man a coward, the wise man foolish, it paralyses and negates the natural impulses of affection. It destroys family life, and casts its baneful suspicion on the innocent or the successful. No one is safe from its deadly breath of suspicion. Let suspicion fall on the most loyal tribesman or the most intimate friend, and a lifetime of loyalty or friendship shrivel into insignificance. Superstition, perhaps more than any other cause, is that which has kept Africa so long as the Dark Continent.

The Witch-Doctor

Superstition is the spectre which haunts the bed of sickness or of death. Its priest is the witch-doctor. Tricked out with fantastic and hideous charms and decorations, he comes with much circumstance to the afflicted house or village. After a goodly present to "open his mouth," he works himself and his

audience into a frenzy, during which he throws out oracular hints. A witch-doctor who knows his business can always see which suggestions accord with the feelings of his audience. So at last the guilty one is "smelt out." Superstition must always wreak its vengeance on some victim, and protestations of innocence but intensify the certainty of the guilt of the one who has been named. Until the introduction of Christianity and of European law and order began to lead to the suppression of extreme acts of violence against life and property, the fate of the accused, unless he made good his escape to another tribe, was to be "eaten up." That is to say, his cattle and everything he possessed were confiscated, and often his own life was taken. The spread of Christianity is steadily tending to release the people from the fearful bondage of superstition. But among the heathen, the witch-doctor and the rain-doctor are still believed in, and even the Christians are apt in times of family trial or tribal excitement to have secret recourse to the old beliefs and practices. Tiyo Soga, in his diary, mentions that during a period of drought while he was at Emgwali, the heathen, anxious about the harvest, "collected their horses, and spent a whole day in chasing a large species of scavenger bird, the buzzard. They succeeded in catching six of them, and having tied stones to each of these harmless birds, drowned them in deep pools of water. This was their cruel device to obtain rain," and he adds, "Some higher power than human reason must come to their aid to emancipate them from the shackles of an ingrained superstition."

A Witch Doctor

It has been said that superstition hovers near the sick and the dying. This statement may be amplified by saying that

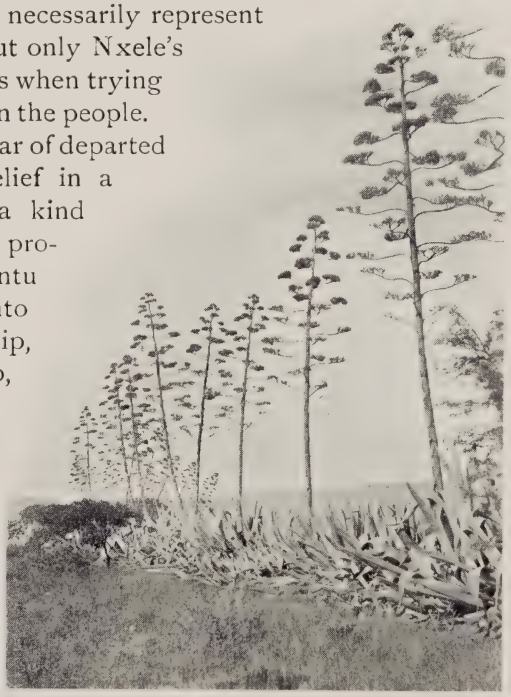
superstition tries to supply a reason for all that is mysterious and unknown. The mind requires some explanation of birth, and the increase of the fields, of sickness and death. In all of these, powers are at work which are other than human. Superstition answers that we are surrounded by the spirits of those that are gone. Especially at dusk and in the silent dark they haunt their former villages. If they are offended, they can lay their baneful spell upon man and beast, upon home and kraal and field. Therefore they must be humoured and propitiated. Of all the characteristic ideas of Christianity, propitiation is that which the heathen can most readily understand. They have no word in their language for "sin." The word and the idea have to be imported. But every time the heathen has sacrificed a goat or a bullock, and the smoke has curled upwards in his kraal, and the smell of the roasting sacrifice has been wafted through his village, he has been familiar with the thought of propitiating through death and blood the unseen spirits whom, through ignorance or folly, he has offended.

Kafir life is compassed with superstition from birth to the grave. "An infant," writes Rev. J. A. Chalmers, "sleeping soundly on its mother's back, and taken across a stream for the first time, must needs have its neck or forehead smeared with wet clay taken from the water's edge to propitiate the mermaids that gambol in its sedgy pools. None expectorates without obliterating the expectoration. If one is prostrated by disease, the hair of a sacred cow is plaited and tied about his neck. When an owl utters its doleful wail, it is supposed to be out on an errand of destruction for its owner. Not a buzzard approaches with solemn step, keeping pace to its dismal cry, but is bringing poverty along with it. Each is jealous of and seems secretly bent on impoverishing his neighbour. Each suspects the other of possessing deadly charms, or of being in league with a miniature elephant, wolf, or baboon, which, amid the darkness of night, fulfils its deadly commission. On his person, and in his tobacco pouch, he carries secret charms to ward off evil. When at work, or on his travels, he secretly utters brief ejaculations to the unseen spirits to befriend him in his hour of need."

Native Religious Ideas

Christian ideas have already so permeated the native community, heathen as well as Christian, that it is difficult to know what religious ideas the Bantu themselves possessed. Kropf says that u-Tixo, the Kafir word for God, is probably of Hottentot origin. The name u-Somandla, the Father of Power, the Almighty, is often on the lips of the heathen, as also the word um-Dali, the Creator, but these may be names for imported ideas. U-Dalidepu was a name used by the Kafir impostor, Nxele. Kropf says Nxele "taught that Dalidepu is the god of the coloured race, and that the god of the Europeans u-Tixo is a different and inferior being, only an *inkosana;* that Dalidepu will punish Tixo and all who worship him; that Dalidepu has one wife, who has very long dependent breasts; she resides in the reservoir of heaven, and bestows rain at pleasure on the earth. When rain is wanting, she is supposed to have turned away her face from men." This does not necessarily represent real Bantu thinking, but only Nxele's extravagant imaginings when trying to strengthen his hold on the people.

The superstitious fear of departed spirits points to a belief in a spirit world, and to a kind of ancestor worship or propitiation which the Bantu never thought out into any system. Worship, communion, fellowship, and loving dependence are ideas wholly foreign to Bantu heathenism. Harmful, vengeful, spiteful spirits may be humoured or appeased through sacrifice, and the mediation of the witch-doctor. Hence



Aloes in flower

the rites through which young infants are put, the rites by which regiments were made invulnerable, the belief in the rain-maker, the warding off of lightning by sticks stuck in the thatch of the hut or on the top of a rock at the outskirts of the village, and the sometimes weird treatment of the sick.

Different tribes have their totem, a lizard, alligator, spider, or some such creature, which they will not kill or injure. So far as all this can be called a religion, it is one of fear. It is curious that Kafirs fear the chameleon. On no account will they touch it, and they explain this by saying that the chameleon was sent to the earth with a message of salvation, but because he was greedy and stayed too long eating flies, he was outstripped by the lizard, the messenger of death.

Totemism

Bantu folk-lore has many stories similar to those preserved in "Uncle Remus." A few of these have been published, and efforts are being made to secure as many as possible before it is too late.

Folk-lore

The Early History of the Mission

THE South African Mission of the United Free Church of Scotland originated with the Glasgow Missionary Society, which was founded on undenominational lines on 9th February, 1796. It was a fruit of the same deepened interest in evangelical religion and quickened sense of duty to the heathen world which had resulted in the formation of the London Missionary Society in 1795. The South African missions which developed from these two kindred movements in Britain have throughout their history had the friendliest relations, and where they worked in adjoining areas, helpful co-operation. Brownlee, Moffat, and Mackenzie, in the work of the one society, were as brothers with their fellow-missionaries, the Rosses, Govan, and Stewart in the other.

The Glasgow Missionary Society

The Glasgow Society had already spent twenty-five years of very chequered life when its attention was drawn to South Africa. When Dr. John T. Vanderkemp, the first missionary to the Kafirs, died on 15th December, 1811, he left behind him not only a wonderful impression on the mind of the Kafir and the Hottentot, but also a challenge to the Protestant Church to continue the work he had begun. Joseph Williams, who followed him, died disheartened in August, 1818, after two short years of labour, and his body lies in a lonely grave on a farm near Fort Beaufort. Yet it was Williams that lighted the lamp of truth in the heart of Ntsikana, one of Gaika's counsellors, and author of the majestic chant in praise of the Creator and Redeemer, which, when sung to its own weird music, stirs a Kafir congregation as no other music ever does.

Vanderkemp and Williams

It is remarkable to observe how many leading chiefs of the southern Bantu tribes craved for missionaries to be sent to them. The first South African missionaries of the Paris Evangelical Missionary Society directed their steps to Basutoland in response to the invitation of Moshesh, who wished to see the men who, he had heard, were proclaiming a message of peace. Kreli, chief of the Gaikas, broken in power, exiled beyond the Bashee, astute diplomatist to the last, was the one who invited the Scotch Presbyterian Churches to send him a missionary. It was the same in Gaika's day. He had recognised Vanderkemp and Williams as men worthy of confidence, and hence his "message to the Government of Cape Colony requesting that Christian teachers might be sent to his country to instruct his children in religion."

Gaika's Request

The Rev. John Brownlee from Clydesdale in 1818 responded to that message, and, armed with special permission from Government to work among the Gaikas, entered Kafirland. Permission was necessary, for Government was trying to lessen the occasions of friction between Kafirs and Colonists by leaving a belt of neutral ground between the frontier and the native territory, and by prohibiting under severe penalties all intercourse between Colonists and Kafirs. Brownlee selected for his station a site on the Gwali tributary of the Tyumie River, some nine miles from where Lovedale now stands. The Tyumie station, as it was called, has long been abandoned, and only a few crumbling ruins and a few graves on a Dutchman's farm remain to mark what was once an attractive station and a busy centre of evangelistic and educational work.

Rev. John Brownlee

During a visit to Cape Town in 1823, Brownlee came directly under the London Missionary Society, and on his return pierced farther into Kafirland, and began a new station on the Buffalo River, round which there grew up the frontier capital of King William's Town. The old missionary's memory is preserved in the name Brownlee Station, the large native settlement on the west of King William's Town, in the memorial at the Government buildings at King William's

Town, and by the Brownlee Bursary Fund for the support of native students for the ministry studying at Lovedale.

In passing, reference should be made to the place which King William's Town had had in cherishing and furthering the best interests of the natives. A succession of such men as the Rev. R. Birt, Rev. J. D. Don, and Mr. Jas. W. Weir sustained the tradition of the Rev. J. Brownlee. When missionary conferences were to be held, King William's Town was the natural centre chosen. The Kafir Bible Translation Board met there. It has been a happy thought to preserve the memory of the Kafrarian pioneer missionaries by memorial tablets on the walls of the St. Andrew's Presbyterian Church in the town.

King William's Town

The suggestion that the Glasgow Missionary Society should undertake a mission to Kafraria came from Rev. Dr. Thom, one of the Cape Town ministers, who visited Scotland about 1820 to secure Scottish ministers for the vacancies in the ministry of the Dutch Reformed Church, as was considered politic after the British took the Cape. The first missionaries sent to Kafraria by the Glasgow Missionary Society were the Rev. W. R. Thomson and Mr. John Bennie, catechist. Thomson had been influenced by a sermon on the death of Vanderkemp delivered by Alexander Fletcher. After training, he was "set apart" on 23rd January, 1821, and sailed for South Africa with Bennie in April. They arrived at the Tyumie on 15th November. Brownlee, Thomson, and Bennie worked together, meeting the ficklenesses of heathenism, the suspicion of superstition, and the undisguised hatred of the witch-doctor, but steadily commending themselves as men of strength and piety.

Beginning of the Kafrarian Mission

After Brownlee passed into the work of the London Missionary Society, Thomson and Bennie were joined by the Rev. John Ross in December, 1823. A small printing press, which Mr. Ross brought with him, was immediately brought into use for the production of school sheets, Scripture portions, and Kafir hymns. The faith which these early missionaries had in the

Rev. John Ross

future of their work, and their desire that it should develop on orderly lines, is seen in the step which the Revs. W. R. Thomson and J. Ross and Mr. Bennie took in January, 1824, in organising themselves into a Presbytery. In the same year Ross and Bennie planted a new station in the Ncera Valley, about ten miles in a south-easterly direction from Gwali. It was called Lovedale, after the Rev. Dr. John Love of Anderston Church in Glasgow, the scholarly secretary of the Glasgow Missionary Society. When this station was destroyed in the war of Hintsa in 1835, it was not rebuilt, and to secure a better water supply, the mission, and with it the name, was transferred to the present site of Lovedale.

Arrival of Additional Missionaries

In December, 1827, the little company of missionaries was augmented by the arrival of Mr. W. Chalmers (ordained in 1832), and Messrs. James Weir and Alexander M'Diarmid, two evangelist mechanics. Three years later Mr. Thomson became the Dutch Reformed minister of the little settlement of Balfour on the Kat River, which offered shelter to the missionaries in more than one Kafir war.

The five Glasgow missionaries were now working the whole of the Tyumie Valley and eastwards into the valley of the Keiskama and beyond. In May, 1830, the Pirie Mission was begun amid a large Kafir population close under the dense forest on the eastern slopes of the Amatole hills, and at a spot about twelve miles from King William's Town. In July, 1831, Mr. John Ross went to Pirie, and began the long missionary service which lasted to his death in 1878, and was continued by his son, Rev. Dr. Bryce Ross, till he also was laid to rest in Pirie in December, 1897.

Burnshill

In June, 1830, Burnshill, named after Dr. Burns of the Barony Parish, Glasgow, was founded on the banks of the Keiskama, at a site in full view of the magnificent scenery of the Amatole. The mission was near to the military station of Fort Cox, and to the kraals of the chiefs Sutu and Sandile. It early had an important position and influence which it has maintained throughout its history.

Village schools were opened at each of these stations, and senior lads were set to teach the little they themselves had learned. Chalmers, who, when the other missionaries were opening up new ground, was left in sole charge of the Tyumie Station, had four such schools, and one of them deserves special mention. In reports it was referred to as "Struthers," in grateful acknowledgment of £10 given annually by Dr. Struthers' congregation in Glasgow. But such names do not readily become acclimatised, and this name has long since been forgotten. The school was at Jotello Soga's kraal, Soga being a headman and prominent councillor of the chief Gaika. The school was taught by Festiri, one of Soga's thirty-nine children, and among the pupils was Tiyo Soga, who, trained by Chalmers, Govan, Niven, and later in Scotland, was to become famous as the first ordained Kafir minister.

"Struthers" Village School

During the first half of the nineteenth century, there was constant trouble between the Kafirs and Colonists at the Colonial frontier. The down-flowing tide of Bantu migration was meeting the advancing tide of European settlers, and conflict was inevitable. The Government had a difficult situation to handle. The frontier line was moved backwards and forwards several times, neutral belts were proclaimed, intercourse between white and black was prohibited, treaties were made, but all these measures could not prevent repeated and sometimes serious explosions.

It is usual to reckon the Kafir wars as six in number. The first in 1811-12, and the second in 1819 do not directly touch this story. The others had direct bearing on the Scottish missionary work. They were the War of Hintsa in 1834-35, the War of the Axe in 1846, the War of Mlanjeni in 1850-51, and the Gcaleka War in 1877.

The Kafir Wars

Reference has already been made to the Ama-Xosa, or Kafirs. These were descended from Xosa, and included two powerful tribes, the Gaikas and Gcalekas. Gaika's tribe were on the Colonial side of the Kei River, and it was among them that the Scottish missionaries began their work. On Gaika's death

The Ama-Xosa

he was succeeded by Sandile, whose brothers Maqomo and Anta also figured prominently. Gcaleka and his people were in the Transkei, and he was recognised as the paramount chief of the Ama-Xosa. He was succeeded by Hintsa. Scattered among the Ama-Xosa were some thousands of slaves or serfs known as Fingoes. The native name Ama-Mfengu means destitute, homeless wanderers, and preserves the memory of the fact that the Fingoes were forced out of Natal during the tremendous upheaval caused by Tshaka, the Zulu chief, in 1812-28, and that when wandering destitute and homeless down through Kafirland they were glad to find refuge as the serfs of the Ama-Xosa.

The Fingoes

The War of Hintsa was kindled by Maqomo. In 1829 he was ejected from the Kat River, where his old haunt still bears the name Maqomo's Den. When acting as regent for his younger half-brother Sandile, the heir to the chieftainship, Maqomo took the occasion of a small local trouble to sound the war-cry, and 10,000 natives rushed over into the Colony, plundering and murdering and finally returning home with great spoil. In the war which followed, Hintsa, the paramount chief, was killed. When peace was re-established, the Great Fish River remained the boundary as had been the case from 1819. This probably elated the chiefs, and encouraged them to prepare for those further outbreaks of hostility which were to result in the ultimate destruction of their own power.

The War of Hintsa 1834-35

During this war, the Fingoes avenged themselves on their Kafir masters by siding with the British, and at the close of the war, 16,000 of them were liberated and settled by Sir Benjamin d'Urban at Peddie on land from which the Kafirs were removed. This was the first of several occasions on which, in return for friendly services, the Fingoes received grants of land The most important of these occasions was the settlement of Fingoland in 1866, to which we shall refer later. The Kafirs have always resented these transactions. Bitterness between the two tribes is always showing itself,—a modern parallel to that between the Jews and Samaritans.

Emancipation of the Fingoes

The Early History of the Mission

The story of the relations of the Kafirs and Fingoes is of great interest. Twenty years of lordship over the Fingoes intensified in the Kafirs their natural tendency to pride of race and conservatism, qualities which, while valuable in many respects, have hampered their progress. There is a rugged independence about the Kafir which wins respect. But when the European power set the Fingoes free, and gave them land formerly occupied by the Gaikas, the latter were not disposed to listen to the Gospel which the white missionary proclaimed. We shall see how the Gospel triumphed over many of the difficulties thus created. But the broad fact remains that the Kafir, bound by conservatism, has strolled where others have run.

Kafir Conservatism

On the other hand, the Fingoes, the quondam serfs, have far outstripped their former masters, and are now one of the most prosperous and progressive native races in South Africa. Wandering and serfdom had destroyed chief-rule among them, and with it many of the conservate customs of heathenism lost their hold. While serfs they had been compelled to work, at a time when drudgery was still the women's portion in other tribes. As they owed their freedom and land to European intervention, they were predisposed to adopt European customs. They realised the advantage of education, and made sacrifices to obtain it. The Gospel was listened to and by many accepted. The Fingoes therefore have made remarkable progress in material prosperity, in education, and in their acceptance of the Gospel. But with all this, they lack some of the finer qualities which the conservative Kafir possesses.

Progress of the Fingoes

During the 1835 war, the missionaries remained at their posts as long as possible, but at last had to make for the Colony. On their return at the end of 1835, they found that Lovedale and Pirie had been burnt, and that the Tyumie and Burnshill stations had been much damaged. It was now that the transference to the present Lovedale site took place.

Missions Destroyed

The staff of missionaries was strengthened by the arrival

of Rev. James Laing at the end of 1830, and of Rev. R. Niven in 1836. Mr. Niven, before sailing, visited Holland to acquire Dutch, and on his first Sunday, with Mr. Chalmers at Tyumie, preached in Dutch, which was interpreted into Kafir by Dukwana, the son of Ntsikana. Determined to learn Kafir thoroughly, he went to Igqibigha and outspanned his waggon there in December, 1836, absolutely alone. In two years he had acquired a mastery of the language, and in addition to the multifarious duties at a new station had done valuable work in language study. It was a serious loss when the manuscript of the dictionary and grammar he had compiled was lost in the burning of the mission house at Uniondale (Gxulu) during the war of Mlanjeni in 1850-51. Another service however still bears fruit. In the Revised Kafir Hymn-Book, published at Lovedale in 1910, there are ten of Niven's hymns, all of them well known. Those beginning "Yesu, Langa loku Lunga" (Jesus, Sun of Righteousness), "Hlala nati, Nkosi Yesu" (Abide with us, our Lord), and "O! Yehova Vuka!" (Arise, O Lord), may perhaps be selected as special favourites throughout the native church.

Rev. James Laing and Rev. R. Niven

The Bantu are a music-loving people. They have good voices, and a tone-deaf native is almost unknown. They can read music in sol-fa very readily, and, given an air, will harmonise it almost instinctively. Long before the Kafirs could read the Gospel for themselves, they could sing the Kafir hymns, and the production of good hymns was therefore a service of great value. The mission in its earliest days was fortunate in this respect. Rev. John Bennie had a true poetic touch, and more than fifty of his hymns are in constant use. At a later day the Revs. J. A. Chalmers, Tiyo Soga, and others of our own mission added largely to the supply of good Kafir hymns.

Kafir Love of Music

The Voluntary Controversy in Scotland led in December, 1837, to a division of the Glasgow Missionary Society into two parts, the missionaries in South Africa being left free to make their own choice. The Revs. J. Bennie, J. Ross, and J. Laing, and Messrs. M'Diarmid and Weir, with the

stations Lovedale, Burnshill, and Pirie, chose to work under the Glasgow Missionary Society which adhered to the principles of the Church of Scotland. The Revs. W. Chalmers and R. Niven, with Tyumie and Igqibigha, joined the Glasgow African Missionary Society associated with the Relief Church. For a time these arrangements made no difference to the work in the field, which was all embraced under one local Presbytery. But in 1842 the missions passed entirely under separate control, though the friendliest relations prevailed. Following on the Disruption in 1843, the Glasgow Missionary Society on 30th September, 1844, handed over their missions and agents in Africa to the Foreign Mission Committee of the Free Church of Scotland. These were :—

The Mission Divided

I. Lovedale Seminary—Rev. W. Govan, tutor ; Mr. Richard Ross, assistant ; Jacob, native teacher.

II. Lovedale Mission—Rev. James Laing, missionary ; Mr. James Weir, catechist and mechanic ; Robert Balfour, native catechist.

III. Burnshill—Rev. John Bennie, missionary ; Mr. Alex. M'Diarmid, catechist and mechanic ; Charles Henry, native catechist ; Robert Craig and John Beck Balfour, native teachers.

IV. Pirie—Rev. John Ross, missionary ; Joseph Williams, and Thomas Hoe, native catechists ; and Miss Thomson, teacher.

The agents of the Relief Church at this date were the Revs. William Chalmers, Robert Niven, and J. F. Cumming, who, at the Union with the Secession Church in 1847, became missionaries of the newly-formed United Presbyterian Church. The Free Church and the United Presbyterian Church missions in South Africa thus developed under separate Home control till the Union of the Home Churches in 1900. It is necessary to some extent to consider the history of the two branches of the mission separately, though all along there was constant co-operation and, where possible, united action.

The Period of the Later Kafir Wars

TILL now the development of the missionary operations had always been eastward, piercing farther into Kafirland. In 1840 a westward extension was begun at Glenthorn under the Rev. J. F. Cumming, who had been ordained on 19th November, 1839. This picturesque and mountainous district leading up into the Great Winterberg had been occupied by a party of the 1820 settlers, most notable of whom was Thomas Pringle the poet, and advocate of the liberty of the South African press. The Revs. J. F. Cumming, W. Leslie, T. Shearer, John Black, and J. T. Ferguson have successively ministered to the small group of European farmers and their families, and to the thinly scattered and very mixed native community.

Glenthorn

At the same time Miss M'Laren arrived at Igqibigha as teacher, accompanying Miss Ogilvie when the latter came out to be married to Mr. Niven. Miss M'Laren's support was undertaken by some ladies who formed themselves into the Ladies' Kafrarian Association which, in 1861, opened the institution at Emgwali for the training of native girls.

The Ladies' Kafrarian Association

Another noteworthy event at this time was the opening on 21st July, 1841, of the Lovedale Institution (or Seminary as it was called at first). True to the best traditions of their people, the Scottish missionaries hoped to see grow up in Kafraria a Bible-loving and Bible-reading people. They early set themselves to the work of translating the Scriptures into Kafir, and they established village schools everywhere. It followed as a logical consequence that they had to consider some plan for a central institution where native teachers for these schools and native catechists and preachers should be trained. Such an institu-

Lovedale

tion would also provide means for the education of the missionaries' own children, and it was believed that the competition of native and European boys in their work, and their association in their games, would tend to mutual respect. The Rev. W. Govan was ordained on 21st July, 1840, and sent out to carry this policy into execution. Exactly a year later he opened the Institution with eleven native and nine European pupils. The history of Lovedale is dealt with in the chapter on Education, but here it may be remarked that the policy of co-education has had one very remarkable result, namely, that some of the ablest of South Africa's administrators of native affairs have been men who first came into intimate touch with the natives in the Lovedale class-rooms and playgrounds. The increase of the European population and the resulting plentiful supply of European schools have tended for the last twenty years to restrict Lovedale to be a native institution.

These were days of very hopeful beginnings. The power of the Gospel that had been proclaimed for twenty years was beginning to tell, not only upon individuals, but upon the mass of heathenism. There was now a good company of converts, some of them men and women of position and influence. Such were Tente, son of Gaika, baptised on 31st December, 1837; Vimbe, son of a witch-doctor; Hena, the daughter of Gaika, and many others. Of Hena, it is told that when a polygamous marriage was being arranged for her, she flatly refused to enter into it and violate her faith. The sheer novelty and courage of this and similar actions might puzzle heathenism for a moment, but an ugly opposition was certain to be roused, and this period was afterwards looked back to as one when heathenism was specially active and unashamed.

War of the Axe, 1846

The war of the Axe in 1846 completely interrupted all the mission operations. Frontiers troubles had grown acute. Colonists were exasperated by repeated cattle raids, and the Kafirs were maddened by seeing their land, as they reckoned it, held by white farmers. It needed but a spark to fire the train. In March, 1846, an old Kafir of Tola's tribe stole an axe at Fort

Beaufort, fourteen miles west of Lovedale, and, being arrested, was being sent with other prisoners under a Hottentot escort to Grahamstown for trial. Outside Fort Beaufort the escort was attacked by Kafirs, who cut off the arm of a Hottentot prisoner to whom the thief was handcuffed, in order to set the latter free. The thief's brother was shot in the fight, so that each side had one killed. This was Sandile's reply when he was called on to give up the prisoners and their rescuers. "The Government," he said, "was weeping for its man, and the Kafirs for theirs, and the matter should end." The result was war. On 21st March, the missionaries and traders in Kafirland were warned to move into the Colony, and from Pirie, Burnshill, Lovedale, and Tyumie, the missionary families and many of the Christian native people fled for refuge to Balfour, and then to the neighbouring military station at Fort Armstrong. The fort occupies a prominent and secure position on a precipitous knoll, almost surrounded by the Kat River. The night after the missionaries entered it, it was attacked, but without adverse result. Amongst the refugees was Tiyo Soga, then a lad of seventeen, and Nosutu, his godly mother. Tiyo had been sent by Chalmers to Lovedale. In the fort, we are told, "he passed a part of the long dreary evenings over his school books, without money to purchase even a taper. His mother daily collected and prepared sneezewood splinters for a fire on the long winter evenings, so that her boy might see to read his books."

Mr. Govan, anticipating that the war might last some time, resigned his post and went to Scotland, and with the consent of the other missionaries, took Tiyo home with him to be educated. Nosutu's reply when asked for her consent was: "My son is the property of God; wherever he goes, God goes with him: he is the property of God's servants; wherever they lead, he must follow. If my son is willing to go, I make no objections, for no harm can befall him even across the sea; he is as much in God's keeping *there* as near to me."

Nosutu

During the war, Tyumie, Burnshill, and Pirie were burned, the station at Igqibigha was reduced to ruins, and Lovedale was for many months in the hands of the military. By

November, most of the missionaries returned to their stations. At Pirie, Mr. Ross found shelter in a native hut, while for the third time he put up mission buildings.

Changes following on the War of the Axe

Mr. Niven was in Scotland when the War of the Axe broke out, and Igqibigha was in temporary charge of Mr. Cumming. On his return in 1846, Mr. Niven partially rebuilt the station, but the altered circumstances caused by the War, rendered Igqibigha a less suitable centre for carrying on mission work. In 1849, therefore, he moved to a new site at the junction of the Gxulu and Keiskama. This beautiful spot in the heart of the Amatole mountains he called Uniondale, partly from the natural features of the site, and also in honour of the recent union of the Secession and Relief Churches.

The Rev. J. A. Chalmers, writing of his father's station at Tyumie, says, "The church and mission house with the large and valuable library of the missionary were reduced to ashes. The types of the mission presses were converted into bullets, and the pages of the sacred books into wadding for the guns of the Dutch Boers." Mr. W. Chalmers took the destruction of the Mission very much to heart. In the midst of the desolation, he wrote: "I write amidst the ruins of Chumie. Everything is burned. . . . The most severe trial to me is the burning of the pretty church . . . I often feel as if it were too much for me to bear." On the 8th February, 1847, he passed away after twenty years of missionary service, the first of the missionaries from Scotland to be laid to rest in Kafraria. The work of reconstruction was quietly carried on by Mr. Cumming, and the Tyumie Station, the earliest of the missions, continued its beneficent work till it was again destroyed in the War of Mlanjeni, after which that station was abandoned.

The Gaga, Ely, and Sheshegu districts lying to the west of the Tyumie, formerly held by Gaikas, were occupied after the war by Fingoes, and these were regularly ministered to by the Lovedale district mission.

The re-starting of the institution at Lovedale was delayed because of a danger of an entirely different kind, which for a time threatened the continuance of the Free Church Mis-

sion in South Africa. At the Disruption, the Free Church boldly undertook the task of raising funds for churches, manses, schools, and salaries at home, and for the maintenance of her large missionary operations in India and Africa. These early years of the Free Church witnessed a splendid exhibition of faith in the power of a great motive to evoke self-sacrifice, and a magnificent response to that faith. It was not to be wondered at if, when so many large calls were made on Christian liberality, some of these should not have been fully met. In January, 1848, the Foreign Mission Committee reported a deficiency on the average income and expenditure of £2400, and recommended the giving up of the African mission. The stalwart who advocated the cause of the South African mission at this crisis was the Rev. Dr. Macfarlan of Renfrew. The General Assembly of that year instructed "the Committee to arrange the affairs of the mission at the Cape in terms of the report with a view so far to reduce the expenditure." Dr. Macfarlan and former Directors of the old Glasgow Missionary Society urged the moral obligation of the Church to fulfil the pledges given when the work of the Glasgow Missionary Society was taken over in 1844. He went further than criticism. In July, 1849, he intimated to the Foreign Mission Committee that friends of the mission would charge themselves with the whole expense of the Seminary on the two conditions, that though supported apart from the Assembly's funds, the Seminary should be a constituent part of the Free Church mission in Kafirland, and that the missionary stations forming part of the same mission should be supported at the expense of the Church. He proposed that Mr. Govan should sail in the following September to be in charge of the Seminary, and referred to the prospect that Mr. Bryce Ross's services would be required at Lovedale on the completion of his studies a year from that date. As these proposals involved the Foreign Mission Committee in no expense, they agreed to the re-opening of the institution, reserving liberty to take up the question of reduction if necessary.

Threatened Abandonment of the Mission

Rev. Dr. Macfarlan

In September, 1849, Mr. Govan sailed, and in due course resumed the work at Lovedale. A year later, generous friends in Glasgow once more came forward and charged themselves with the cost of the Rev. B. Ross's outfit, passage, and salary for four years, and he went out to assist Mr. Govan. A few months later, news was received in Scotland of the outbreak of the war of Mlanjeni, the burning of Pirie, Burnshill, Uniondale and Tyumie, and of the serious dangers to which the missionaries were exposed.

Kafir Discontent

The period 1846 to 1857 was a critical one for the Kafirs and their chiefs. Heathenism and the new forces of civilisation had been brought face to face on the Colonial frontier. The Gospel, it is true, had been introduced into Kafirland, but while it had touched individuals, it had not, as yet, to any great extent leavened the mass of heathenism. What the Kafirs saw and smarted under was their loss of land, the virtual deposition of their chief Sandile through the appointment of the Hon. Chas. Brownlee as Gaika Commissioner, the establishment of four military villages in the Tyumie Valley, and the frequent impounding of their cattle when they crossed the Tyumie River to what the Kafirs regarded as their own grazing ground. It was in these circumstances that two Kafir "prophets" arose, Mlanjeni, from whom the War of Mlanjeni, 1850-51, obtained its name, and Mhlakaza, who with his daughter Nongqause led the people into the extraordinary cattle-killing delusion of 1857.

Mlanjeni

The methods by which a witch-doctor obtains credence and ascendancy over the minds of the people are obscure. Mlanjeni, of the Ndlambe tribe, was a weak, sickly youth of little more than twenty. He professed aversion to sorcerers, and if anyone "guilty" of witchcraft came near his hut, he fell into a swoon. The people soon ascribed to him supernatural powers of healing the sick, the blind, the dumb, the lame. He was hailed as the conqueror of disease and death. Sandile privately visited Mlanjeni, whose influence rapidly and secretly increased. At last he ordered all dun and cream-coloured cattle to be sacrificed, and proceeded to "doctor" the Kafir

warriors. Twigs of plumbago were distributed to be worn round the neck and in their bundles of assegais to render the Kafirs invulnerable, and to change the bullets in the British guns into water.

Sir H. Smith, the Governor, came to Fort Cox, and summoned the Kafir chiefs to a conference. From this, Sandile, under Mlanjeni's persuasion, absented himself, and he was deposed, and a price of £500 placed upon his head. On 24th December, 1850, a patrol of 600 men marched out from Fort Cox past Sandile's kraal, and through the bush in which the chief had been hiding since his outlawry. Near the Boma Pass, Sandile's bodyguard attacked the troops in the rear, killed ten men, and captured 3000 rounds of ammunition. Mr. Niven, in "Perils of a Missionary Family," has given a vivid description of some of the events that followed. After receiving warning, he set out with his family on Christmas morning from Uniondale, the station which, in Miss Ogilvie's words, seemed to have had only a beginning and an end, and little between. They made for the Tyumie station. On the way their horses were taken from them, and they had to walk the twenty-five miles. The fatigue of the journey, taken in the height of summer, added to the repeated dangers from threatening Kafirs, so injured Mrs. Niven's health that she never was able for mission work again. Soga, who, since his return from Scotland with Mr. Niven in 1849, had been acting as teacher catechist at Uniondale, remained a day longer at the station, and saw it demolished by Anta and his men. It was on this occasion that some young men, finding the family Bible, ripped it up with their assegais, saying, "This is the thing Niven always troubled us with!"

The War of Mlanjeni, 1850-51

Auckland and the other military villages in the Tyumie Valley were destroyed. For the fifth time Mr. Ross was driven from his station by war. Pirie and Burnshill were again burnt. Lovedale did not require to be abandoned, though it was strengthened against possible attack and regularly guarded. Rev. Bryce Ross, appointed to Lovedale, got as far as King William's Town in August, 1851, but found it impossible to proceed. Mr. Niven, Mr. Cumming, and their

families, and the Rev. Henry Renton, Kelso, who, at the request of the United Presbyterian Synod, had gone out to South Africa to confer with and advise the missionaries in their troubles, had to abandon Tyumie and take refuge in Philipton.

Many results followed these disturbances. Mr. Niven returned to Scotland at the end of 1851, taking with him Tiyo Soga for his theological training. Mr. Cumming also visited Scotland, his only furlough during sixty-eight years. Mrs. Chalmers, widow of the Rev. W. Chalmers, with quiet heroism returned to the Tyumie Valley, and gathered the native Christian women and children together. The Christian men still lurked for safety in the forests, but they slipped down from the hills to be present at the weekly gatherings for worship. These people, thus held together, ultimately came under Mr. Birt's care at Peelton, and when the United Presbyterian Church began its Emgwali mission, they moved there and formed the nucleus of the new congregation. But for this remnant, it might almost have appeared as if the United Presbyterian Church mission work had been totally destroyed. In 1853, Mr. Niven, accompanied by Mr. Cumming, returned to South Africa at the request of the Mission Board to report on the prospects of a re-establishment of the mission. He found so great unsettlement amongst the natives that he advised against a fresh start at that time. He himself returned to Glasgow, while Mr. Cumming settled at Glenthorn.

Results of the War of Mlanjeni

Those of the Free Church missionaries who had required to leave their stations were able to carry on work elsewhere right through the war. Mr. J. Ross and his son worked with Mr. Brownlee at King William's Town, the Governor's headquarters. Mr. Laing went to the military station at Fort Cox. Mr. Govan reopened the institution at Lovedale for day-pupils on 20th July, 1851, and for boarders a year later. The Lovedale church members kept out of the war, and their congregation made progress even while it was still raging. At the beginning of 1853 the congregation elected Tshuka, a Kafir, and Jacob Pinda, a Fingo, to be their elders. Tshuka

was a fine type of the native Christian, full of energy and sturdy common sense. All his days he was associated with the mission. In 1827 he led the oxen of the waggon which brought Chalmers, Weir, and M'Diarmid from Port Elizabeth to the Tyumie. He helped with the first wattle-and-daub mission house at Pirie, and quarried many of the stones of the older buildings at Lovedale. He was baptised in 1845, and at his death on 27th October, 1902, he was within a few months of the jubilee of his eldership.

Tshuka

When the war ended in March, 1853, the Gaikas were forced to leave the Amatole and Pirie, whose forests had so often afforded them security, and to settle in open country to the east between the Buffalo and the Kei Rivers. The country they had vacated was settled with Fingoes, who thus for the third time obtained land which the Kafirs had forfeited by war. Burnshill, at the entrance of the Keiskama Valley, with the Amatole mountains girdling it in a magnificent semicircle, had till now been entirely Kafir, but now became chiefly Fingo. In 1855 it was placed under the charge of Mr. Laing.

Removal of the Gaikas

An out-station, seven miles from Lovedale, had been erected into a separate station in 1853 under Rev. Alexander M'Diarmid, and called Macfarlan in honour of Dr. Macfarlan of Renfrew. This station since 1876 has been under the charge of Rev. E. Makiwane, whose district includes that formerly evangelised from the Tyumie Station.

Macfarlan

The Gaikas, banished from their beloved mountains and forests, were still brooding over their misfortune when another "prophet" arose among the Gcalekas across the Kei. Mhlakaza and his daughter Nongqause reported strange revelations they had had from the spirit world. They announced that there was to be a resurrection from the dead. All the Kafirs who had died would rise again. The living would be restored to youthful beauty and strength. Their kraals would be filled with fat cattle, their store-pits be filled to overflowing with

Mhlakaza and Nongqause

grain. The condition on which all depended was that the natives should kill all their cattle, destroy all their grain, and leave their fields untilled. At first it seemed that the sacrifice asked for was too great. But Kreli, the paramount chief of the Gcalekas and Gaikas, visited Mhlakaza and announced his faith in him. The cattle-killing began, but at first many, especially of the Gaikas, refused to join in it. Pressure was brought to bear on them, until at last all but a small number of "unbelievers" joined in the mad destruction of cattle and food. The wildest stories were current among the people. Regiments of native warriors were reported to have been seen to rise out of the sea, rehearse their war-dances, and then sink back again into the waves. The cattle underground had been distinctly heard lowing and knocking their horns together, impatient to arise. Kraals were strengthened, grain-pits cleaned out and enlarged, and houses were re-thatched to withstand the hurricane which would usher in the resurrection. At last the 19th February, 1857, came, the day on which Mhlakaza had said the resurrection would take place. The dawn, so feverishly awaited, broke, the day grew and passed to night without any of the expected signs. Then grim despair fell on the starving people. Mr. Brownlee, the Gaika Commissioner, estimated that at least 150,000 cattle were killed, that 30,000 Kafirs entered the Colony and obtained work, and that above 20,000 died.

The Cattle-Killing

Some thought that Kreli had hoped that the Kafirs, goaded to madness by the loss of their cattle and by hunger, would hurl themselves in desperation on the Colonists. That hope, if the old chief ever entertained it, proved vain. He simply broke his own and his people's power by an act of tribal madness which in character, extent, and consequences, is probably unique in the history of the world.

As the cattle-killing took place in Gcalekaland in the Transkei, and among the Gaikas in their new country considerably to the east of the existing mission stations, mission work did not directly suffer. On the other hand, the cattle-killing dealt a blow to chieftainship from which it never recovered. The people, flocking to the mission stations for

help, were brought into kindly relations with the missionaries, and so under the influence of the Gospel, doors were thus opened for missionary work in the Transkei, and there followed a period of steady and afterwards rapid extension of the mission.

A Warrior

Lengthening Cords and Strengthening Stakes

IN September, 1857, Rev. Tiyo Soga, the first ordained Kafir minister, and Rev. Robert Johnston arrived at Emgwali, about thirty miles north-east of King William's Town and on the colonial side of the Kei River. It was a sad home-coming for Soga to find his Gaika tribe famished and scattered by an act of national suicide, and their need moved him deeply. At Peelton, the missionaries found 172 converts from the former United Presbyterian stations at Tyumie, Uniondale, and Igqibigha. These moved to Emgwali and formed the nucleus of the new mission. The Governor, Sir George Grey, always wise and sympathetic in his treatment of native affairs, sanctioned a scheme of land settlement which, by 1859, had already brought 4000 natives into the villages on the hill slopes surrounding the mission. The missionaries now had abundant opportunity for Christian work not only among the Kafirs, but also among the Fingoes, whose docility and willingness to hear the Gospel, Soga found as remarkable as the indifference of his own people. In the mission work, able assistance was given by the elders and others, including such men as Dukwana and Tiyo's brother Festiri, who formerly taught him at the Struthers school. The missionaries also broke ground farther afield, beginning at Thomas River, where Oba, the son of Tyali, the son of Gaika, was settled with his people. In 1859 Mr. Johnston accepted a call to the Trinity Church at Grahamstown. In 1861, at Mr. Soga's suggestion, the Free Church and United Presbyterian missionaries united in getting up a Kafir hymn-book for their common use, a work in which he and Mr. Bryce Ross

The Emgwali Mission

took the principal share. In that same year the Rev. J. A. Chalmers, son of the Tyumie missionary, joined Tiyo Soga at Emgwali, and found him living in a miserable dwelling, which had been "patched, plastered, and kept together by every imaginable device." With characteristic forgetfulness of self, Soga had bent all his energies to the erection of a church at Emgwali, which was opened in June, 1862. It cost £1464, and could seat 600 people, and remains to this day a witness to his courage, perseverance, eloquence, and faith. In the early part of 1864, Rev. J. A. Chalmers was introduced by Mr. Brownlee to Oba and Fynn and their people as missionary at Thomas River, the new station being called Henderson, another "centre of light in the night of the surrounding heathen darkness." Chalmers's place alongside Soga was taken by Rev. John Sclater.

Henderson

While these extensions were in progress in the United Presbyterian missions, the work in the Free Church stations at Lovedale, Macfarlan, Burnshill, and Pirie was also being consolidated and extended. At Lovedale Institution, Revs. W. Govan, R. Ross, and R. Templeton, and Mr. S. Colquhoun had over a hundred pupils, three-fourths of whom were European and native boarders. From the printing-press a steady stream of literature was issuing, including the *Indaba* ("News"), which was mostly in Kafir, with a small portion in English. The Lovedale district was placed under Rev. Richard Ross on his arrival in August, 1857. He was sometimes called the Father of Stone Churches, from the fact that at the central and four out-stations substantial stone churches were erected, for which the natives contributed with a liberality which has been characteristic of the Kafrarian mission. At Burnshill, Mr. Laing's station, a large church costing £1000 was opened in 1862. Macfarlan, under Mr. M'Diarmid ; and Pirie, under Mr. John Ross, were also extending. Each mission had from six to ten village schools. In 1859, attached to the Free Church stations there were 1754 native Christians, and large numbers of "reds" came within the sound of the Gospel.

Lovedale

Mission Visited by Mr. James Stewart and Dr. Duff

At the request of the Foreign Mission Committee, Mr. James Stewart, returning from his visit of inquiry to the Zambesi and Lake Nyasa, visited Kafraria in 1863 and furnished a report on the mission. In that and the following year Dr. Duff, the veteran Indian missionary, paid a visit to Natal and Kafraria which bore much fruit when he became Convener of the Foreign Mission Committee.

Deputation to Kreli

After the cattle-killing, the Gcalekas, with Kreli their chief, were banished from their rich country between the Kei and the Bashee to a restricted area north of the latter river. The Free Church and United Presbyterian missionaries sent the Revs. R. Ross and J. A. Chalmers, who were joined by Mr. Chas. Brownlee and Mr. Stewart, to visit Kreli. Mr. Chalmers has given a vivid picture of the old Gcaleka country, destitute of people, and with its rich pasturage uncropped by cattle, while at the deserted villages were "heaps of snow-white bones of cattle, sacrificed to a falsehood." Sadder still were the bleached bones of the men and women who died in their vain attempt to reach the Colony for food. In contrast with this desolation was the crowded condition of the country beyond the Bashee, dotted with villages, and the people given over to the revelries that accompanied the circumcision of the young heir to the chieftainship and a hundred of his companions.

Occupation of Gcaleka-land and Fingoland

Kreli, cramped and hedged in by enemies, spoke bitterly of himself as a baboon living among the rocks. He was grateful to have been remembered in his exile, and said that if he could but return to his old country, he would welcome a missionary. In 1865 he was allowed to return to that part of his former territory lying between the sea and the main road through the Transkei. The rest of the land, having been refused by Sandile for the Gaikas and by the Tambookies, was given to the Fingoes, who, to the number of 40,000, migrated from the Colony.

Kreli proved true to his promise, but said that as *a missionary was a great responsibility*, he would receive only

one at a time. A site at Tutura, eight miles from the great place, was selected, and the missionaries agreed that the United Presbyterians should undertake this work. Among the emigrant Fingoes there were many Christians from the Colonial missions. On an itinerating tour, Mr. Richard Ross and Mr. Soga on one occasion dispensed the communion to ninety-one members at Toleni, proof of the interesting fact that churches were organised in the Transkei before missionaries were settled among the people. The two missions co-operated in sending a succession of men to visit the Transkei till their staffs should be strengthened from Scotland, and they agreed that Toleni should become a Free Church centre, and Mbulu a United Presbyterian one. These missions were named Cunningham and Paterson.

Tutura Mission

Cunningham and Paterson Missions

In 1867, in response to repeated messages from Kreli, Mr. Govan and Mr. Soga, after introducing Mr. Sclater at Mbulu, proceeded to Tutura, and later in the year, Mr. Soga was unanimously requested by a united conference of the two missions to leave Emgwali that he might become Kreli's missionary. His thorough knowledge of Kafir, and his familiarity with the customs, thoughts, and feelings of the people made him the man for the post. He unhesitatingly complied, though it meant sacrifice to leave the church and manse now built at Emgwali and the growing Christian community. He was ill-prepared by impaired health for the privations and heart-wounds that the opening of a new station amid absolute heathenism imposed. The short term till his death in August, 1871, was crowded with work, evangelising, church building, Bible translating, hymn-writing, and was very fruitful, though he did not live to see much of the harvest.

Rev. Tiyo Soga

While Mr. Soga was establishing the Tutura mission, Mr. Richard Ross, who had been succeeded at Lovedale Mission by Rev. Jas. G. Robertson, was similarly engaged at Toleni. During the next twenty-five years Mr. Ross led a life of ceaseless activity, and in furtherance of his desire to see the Transkei evangelised, he

Rev. R. Ross

travelled far and wide, and prepared the way for the founding of five Transkeian Free Church missions.

The Free Church and the United Presbyterian missions had now reached a point when opportunities for further service were constantly presenting themselves. The work in the Transkei, it is true, was to suffer a temporary, and, for the moment, serious interruption from the Gcaleka war in 1877, but except for this, a wide door had been thrown open, and the next twenty-five years were for our own missions and for those of other churches and societies a period of rapid expansion.

A Glimpse of the Mission House, Buchanan

Before giving details of this expansion, it will be well to indicate the present scope of the United Free Church missions.

Survey of the Mission

At the Union in 1900, the South African missions were grouped for Home administrative purposes into the three Mission Councils of Kafraria, the Transkei, and Natal. In these there are now forty main stations. In the area dealt with by the Mission Council of Kafraria there are sixteen stations, which include the two institutions of Lovedale and Emgwali (the latter being directed by the Ladies' Kafrarian Society), four missions under European missionaries (Burnshill, Pirie, Emgwali, and Gooldville), six under native pastors and evangelists (Lovedale Native Congregation, Macfarlan, Stuartville, Donhill, Port Elizabeth, and East London),

and four colonial congregations in connection with which work is carried on among the natives in their neighbourhood (Tarkastad, Glenthorn, Adelaide, and Somerset East).

The Transkei Mission Council area contains nineteen stations—namely, the Institution at Blythswood, thirteen stations under European missionaries, Paterson (Mbulu), Cunningham (Toleni), Malan, Main, Columba, Duff (Idutywa), Somerville (Tsolo), Buchanan (Sulenkama), Miller, Gillespie, Ross (Ncise), Mount Frere, and Rainy, and five stations under native pastors (Tutura, Kidston, Ugie, Matatiele, and Incisininde).

General View of Blythswood

In the Natal Mission Council there are five stations (Maritzburg, Impolweni, Kalabasi, Polela, and the Gordon Memorial).

Extension in the Transkei

The expansion of the missions through the Transkeian territories falls easily into three periods—(1) the fourteen years from 1867 to 1881, when missions were planted in the country between the Kei and the Bashee; (2) the eleven years from 1886 to 1897, when Pondomiseland and adjoining districts were entered; and (3) the period from 1896, during which a series of missions has been placed under native pastors and missionaries.

The first period, 1867 to 1881, began with much hopeful activity in both missions. Tutura and Paterson (Mbulu) had been occupied in 1867, and Cunningham (Toleni) in 1868. The United Presbyterian missionaries extended from the two former. Qolora was begun by Rev. W. Girdwood, whose medical skill stood him in good stead. The station was held later by Rev. R. S. Leslie, and from 1874 by Rev. J. Dewar. Lujilo among the Gaikas was begun by Rev. J. Davidson, who, when he removed to Mbulu in 1876, handed it over to Rev. Jas. M. Auld. The saintly Major Malan took charge of Mbulu for eighteen months in 1873-74, and stationed Mr. Quince Noble

1867-81

Pondos

at Uxolo. The Free Church missionaries had during these years extended to Duff (Idutywa) in 1874, and had seen the opening of the Blythswood Institution in 1875.

These activities were arrested by the Gcaleka war in 1877. The Gaikas and Gcalekas were jealous of the prosperity of the Fingoes, and it needed little to provoke a quarrel. When peace was restored, Kreli, for the second time, was banished beyond the Bashee. The Gcalekas lost half of their land, and upon it the Gaikas were settled, their own land being confiscated and sold as farms. The effect upon the missions was serious enough. Blythswood was closed, or rather, was turned into

The Gcaleka War, 1877

Rev. J. H. Soga's first Manse, Mbonda

a place of safety for European refugees. Qolora, Uxolo, Tutura, Lujilo, and Henderson were destroyed. Emgwali, Mr. Davidson's station at Mbulu, and Mr. R. Ross's at Toleni alone escaped.

The work of reconstruction at once began. Rev. Jas. M. Auld began the Columba mission among the Gaikas in 1879, and two years later Rev. John Lundie opened the Malan mission among a population partly Gcaleka, partly Fingo. Tutura lay desolate till 1884, when Tiyo Soga's half-brother, Zaze Soga, gathered the fragments together, and in the following year Rev. W. Girdwood resumed work there, which soon was much blessed. In 1879 the Free Church mission at Main, in Tembuland, was begun by Rev. D. Doig Young.

The second period of Transkeian expansion began after the rebellion of the Pondomise tribe in Griqualand East in 1881. Part of their country was taken from them and occupied by Fingoes, many of whom were already Christians. The two missions each occupied a new station in 1886, the Free Church at Somerville (Tsolo), under Rev. D. L. Erskine, and the

1886-97

Miller Church

United Presbyterians at Buchanan (Sulenkama), under Rev. J. W. Stirling. From Somerville, two new missions developed—Ross (Ncise) in Tembuland, under Rev. M. J. C. Matheson till 1906, and since then Rev. R. Mure, and Rainy in Pondoland, which Rev. W. Gavin occupied in 1897. From Mr. Stirling's mission two new stations have already been formed, and a third is sanctioned. Gillespie among the Xesibe was made a separate mission under Rev. P. L. Hunter in 1887, and Mount Frere (Mbonda) under Rev. J. H. Soga in 1893. Another interesting opening was at Miller in Bomvanaland, where Dr. W. A. Soga went in 1887, and remained till 1903, when he went into general medical practice and was succeeded by his brother.

Missions under Native Pastors

In the third period, nine stations have been placed under native pastors, missionaries, or evangelists. This devolution began at a much earlier date. In 1875, Rev. E. Makiwane and Rev. P. J. Mzimba completed their theological training at Lovedale, and soon after were ordained, the former to Macfarlan, and the latter to the Lovedale Native Congregation. Mr. Makiwane has done excellent work both at Macfarlan, throughout the Free Church mission, and as a member of the Bible Translation Board. Mr. Mzimba, after twenty-two years' pastorate over a large and influential congregation, seceded from the Free Church in 1898, and carried most of the Fingo portion of the Lovedale Native Congregation with him. In 1900, part of the Paterson mission was erected into a separate charge under Rev. Candlish Koti. Ugie was formed in 1903 under Rev. J. Knox Bokwe from parts of the Main and Somerville missions. Kidston (Tora), the district between the Duff and Main missions, was placed under Rev. Ndongo Matshikwe in 1905, and Rev. Adolphus Bottoman was ordained to the new mission at Matatiele in 1906. The needs of the natives who go to work in the towns led to the establishment of a mission at Port Elizabeth in 1899, and of one at the East London native location in 1900, which is worked mainly from Burnshill.

In 1896, a call came to the Synod of Kafraria which

Missions in the Zoutpansberg

embraces the former Free Church missions, to send missionaries to the Bapedi in the Zoutpansberg district of the northern Transvaal. Rev. W. Mpamba was sent, and established what speedily grew into a very large mission at Donhill. A second mission was established at Stuartville under Rev. Yekelo Mbali in 1902, and a third at Gooldville under Rev. D. A. Macdonald in 1905. These stations, which are almost entirely supported by the natives of Kafraria and the Zoutpansberg, may be accurately described as the foreign mission of the Kafrarian mission, an evidence of the readiness of the Kafrarian native Christians to obey the injunction that as they have freely received, so they should freely give.

Native Houses

Natal

NATAL is the smallest of the four Provinces constituting the Union of South Africa. Its area, including Zululand, which was annexed in 1897, is 35,371 square miles, or one-sixth greater than that of Scotland. The total population at the census taken in 1908 was one and a quarter millions, the natives, Indians, and other Asiatics being to the Europeans in the proportion of twelve to one.

Area and Population

Little was known of Natal till the first quarter of last century. Vasco da Gama visited the Bluff on Christmas Day, 1497, and called the land Terra Natalis, but the Portuguese made no use of the discovery. The Dutch who had successfully planted settlements at the Cape, failed in a similar attempt at Port Natal in 1721.

Discovery

At the beginning of the nineteenth century, it is reckoned that there were in Natal one hundred independent native tribes, with about a million of a population. In 1812 Tshaka became chief of a hitherto insignificant tribe of tobacco sellers. In the sixteen years that followed, he had, by genius, determination, and savage cruelty, become the absolute tyrant of the Zulu tribes, and had created the biggest upheaval among the Bantu, of which we have direct and immediate knowledge.

Tshaka

With true fighting instinct, Tshaka invented a new weapon, the short, stabbing assegai. His men, armed with this, were drilled in regiments and kept under severe discipline. When they were let loose on the tribes that offered resistance, they swept all before them, until the whole of South-Eastern Africa was under Tshaka's rule. The Angoni fled northward

to the Nyasa uplands, the Basuto and Matabele to the west and north-west, and the Fingoes, scattered and broken, were glad to find refuge as the slaves of the Kafirs in the south. Nearly a million natives, it is estimated, perished during these sixteen years of conquest and cruelty. When the first party of missionaries sent by the American Board of Commissioners for Foreign Missions landed in Natal in 1835, one of them wrote, "We passed the site of the old kraals every few miles, and were told by those with us that had it not been for the thick long grass, we should have seen great quantities of human bones;" and another traveller wrote, "There were no cattle, no kraals, no corn, no people, save about thirty natives living at the Bluff, and a few stragglers here and there who were nearly famished, and who seemed like mere human skeletons."

A more than usually ferocious act of cruelty, the murder of two thousand of the wives of an unsuccessful impi, resulted in a conspiracy against Tshaka, headed by his brothers. The chief was killed, and was succeeded by Dingaan, who equalled him in cruelty, and excelled him in craftiness and treachery.

The Great Trek

It was now, 1835-37, that the Great Trek of Boers, dissatisfied with British rule in the Cape Colony, and resenting the measures connected with the emancipation of slaves, was spreading northwards. Some of them pierced the Drakensberg Mountains, and drove their waggons down into Natal. Dingaan's treacherous murder of Retief and his party, and the subsequent slaughter of Boer men, women, and children at Weenen were acts happily rare in the relations of Europeans and the South African natives.

Dingaan, on becoming chief, had sought to secure his own power by murdering his brothers. Panda, who feigned to be weak-minded, alone escaped. Ultimately he joined the Natal Boers, and in a fight between Panda's and Dingaan's forces at the close of 1835, the power of the latter was completely broken. The Boers now claimed all the country south of the Tugela, and set up the Republic of Natalia, with Pietermaritzburg as capital.

At this point the Governor of Cape Colony asserted the authority of the British Crown over the British and Dutch settlers in Natal, who, it was held, were too weak to deal alone with the difficult questions certain to arise through the proximity of a large native population, questions which could not but affect the whole of South Africa. After a period of conflict with varying success, Natal was declared a British Colony on 8th August, 1843 ; it was annexed to Cape Colony in 1844, was placed under separate government in 1856, obtained responsible government in 1897, and became one of the Provinces of the Union of South Africa on 31st May, 1910.

British Power in Natal

The Zulus of Natal are physically one of the finest of the Bantu tribes. What they were capable of in the way of united and disciplined action under a strong leader was seen in the days of Tshaka. Had they been well governed when they came under British rule in Natal, their progress might have been as remarkable as that of the Basuto or the natives of the Transkei. But the native policy of Natal has been marked by a lack of confidence in the natives, and has tended to be repressive. With her entrance into the Union of South Africa, it is hoped that Natal will adopt a more liberal policy.

The Zulus

The South African governments have assisted missions in a great variety of ways. If any regulations have conflicted with mission work, this has been from no spirit of hostility, but from what was conceived to be regard for the public interest. A case in point was the Natal regulation that forbade any native to be placed in sole charge of any station or out-station within a native location. He must always be under a European. This was designed to limit the spread of Ethiopianism, but was ill-advised, for it tended to foster the spirit it was meant to counteract.

The Free Church entered on mission work at Maritzburg in 1867. Our Church has now five missions, each one of which, in addition to being the centre from which a wide area is evangelised, has also some distinctive feature in its work. Maritzburg offers special opportunities for reaching the

native young men and women who come for work to the capital. Impolweni, sixteen miles to the north, was begun in 1868 as a native Christian settlement. It is now the centre at which in Union College the native ministry and evangelists of the Scotch and American missions in Natal are trained. From Impolweni work extended to Renier, and the Kalabasi mission was established in 1896. This mission is in the neighbourhood of the large coal-fields at Newcastle and Dundee. The missionary and his native helpers find their special work in helping the native labourers to withstand the temptations that abound at a labour centre. Polela was made into a separate mission in 1905 under the Rev. W. R. Moodie. The Gordon Memorial Mission is an evangelistic, educational, and agricultural training centre situated at Umsinga in Zululand, and perpetuates the name of the Hon. James Henry Gordon.

United Free Church Missions

The father of the Natal mission was the Rev. James Allison. He worked for many years, first under the Wesleyan Methodist Society, and then independently among the Bantu tribes near Kimberley, and in Swaziland and Natal. In 1864 Dr. Duff saw his work in Maritzburg when visiting the South African mission fields on his way home from India. Some correspondence ensued, and in 1867 Mr. Allison became a missionary of the Free Church, to which he transferred his work, and a chapel at Maritzburg, which had been erected at a cost of £600 publicly subscribed in Natal and England. Associated with him were 140 Zulu members, 114 catechumens, a number of adherents, and a mission school.

Rev. James Allison

During the eight years Mr. Allison worked under the Free Church, he gave proof of his power to reach the heart of the native, and also of his constructive ability. The mission at Maritzburg has had a notable record of usefulness, especially among the native young men and women employed in the town. Many of these came from distant tribes, to whom on their return they bore some of the seed of the Gospel, as well as kindly knowledge of the Maritzburg missionary. In 1869 Dr. Duff mentioned such a

Maritzburg

case. A number of natives from the interior had come to the capital to work, in order to get money for arms and ammunition. A considerable number of these had been brought to a saving knowledge of the truth, and thirteen, after training, had been publicly set apart as evangelists. They returned to their own country for this work, and in every case neither asked nor expected any salary. We shall see later that the founding of the mission at Kalabasi owed its origin to the work of such converts as we have now described.

A training school for evangelists and teachers soon became a necessity at Maritzburg. At the same time Mr. Allison

Christian Village of Impolweni
Girls' Institution in the background to the left amidst the trees

conceived a large plan for a native Christian settlement. Among the converts who had followed him and attached themselves to the mission were some from Swaziland and other distant tribes. When they married, they were compelled to leave Maritzburg in quest of a home. Mr. Allison leased a farm of 5650 acres at Impolweni, sixteen miles from Maritzburg, which was ultimately acquired in 1873 by the Foreign Mission Committee. The farm was divided into lots, which were readily taken up by native families at a small annual rent. Dr. Duff had seen a similar plan in operation at the Wesleyan mission station at Edendale, and had been impressed by the prosperous condition of that purely native Christian village. His opinion weighed with the Home Committee, and they also recognised

Impolweni

that Mr. Allison possessed quite singular qualifications for the formation of a native Christian settlement. Impolweni, the Gordon Mission, and Kalabasi are the only South African missions of the United Free Church at which this plan has been tried. It was more extensively adopted in the earlier days of other missionary societies, but fuller experience is leading to its abandonment. When a missionary has to act both as missionary and landlord to the people to whom he ministers, even when the land is held for their benefit, his spiritual and secular duties are apt to conflict, and some of the South African societies which have given fullest trial to this plan are taking steps to be finally relieved of their secular obligations.

The new work developing at Impolweni could not with economy of time be conducted from Maritzburg. The Rev. John Stalker, appointed in April, 1873, took charge of the older portion of the work till 1880, and Mr. Allison with the Training School were transferred to the new settlement. He continued till his death on 1st April, 1875, to evangelise not only his own large mission, but through native evangelists to touch distant tribes. In all his manifold labours he was a man of resource, unselfishness, and great spiritual power.

Since 1882 the mission at Maritzburg has been in the charge of the Rev. John Bruce. It has now sixteen out-

Maritzburg

stations. The night schools in the town bring many into touch with the Gospel, and through this means the light has been carried to many a far-distant kraal. The story of Jan is but a single instance of how the light is spread. Mr. Bruce says: "Jan had come from a heathen kraal to work in town. He had heard about the Gospel even there, amid the darkness of heathenism, but he had not come under its power, nor known its blessedness. He wished, however, to learn more about this Gospel, and he came to church. By and by he came to my class, a candidate for baptism. He was very regular, intelligent, and earnest; and if he had stayed long enough in town, he would possibly have been baptised. But he went away home without having been baptised, and for a long time I heard nothing about him. I did not know where his kraal was,

nor what he was doing. It was a very pleasant surprise, therefore, to me, when one day he came back to town and told me he wished to be baptised. But more delightful still was the story he had to tell of many others who were anxious for baptism. He told me about the earnestness of these people in seeking the Lord, and their great desire to give themselves to Him in baptism, but not a word about what he himself had done to awaken this earnest desire in them. It was only after I went out and saw these people and examined about thirty candidates for baptism, that I found that all this good work, so far as man was concerned, was Jan's doing. He had learned to read his Bible in town, and when he went home again he took it with him, and began

Rev. J. Bruce and Native Christian Workers

to read and teach the people, and to preach, as well as he could, the wonderful and gracious story he found told there."

Impolweni

At Impolweni, Mr. Allison was succeeded by Rev. James Scott. His first care was to erect the church for which Mr. Allison and the natives had been gathering funds. Other buildings also were necessary, but the work was tedious and expensive, owing to the outbreak of the Zulu war in 1879. Evangelising was organised in the district around Impolweni. At Hlatikulu, 120 miles distant, where there were natives who had received blessing under Mr. Allison, Petros Muyabi was settled as evangelist, and did good work for seven years. One of the preaching stations he established was at Talana

Hill, which became known to the world as the scene of one of the fights in the Anglo-Boer war.

The Training School at Impolweni was also developed. The Girls' Institution was opened in 1888, and is under Miss Taylor and Miss Mitchell. Later, a Boys' Institution was opened, which was soon reported full, and often overcrowded.

In 1907 Mr. Scott retired, and was succeeded by Rev. James Luke, who already had had twenty-two years' experience in Calabar and Jamaica. Since his arrival, a plan for co-operation with the American mission has been carried into effect, whereby that mission and the United Free Church combine their training of native teachers at the American station of Amanzimtote, and unite for the training of native ministers and evangelists at Union College, Impolweni. The College was opened on 17th August, 1910, with eight men studying for the ministry, and eleven evangelists, who came up for a three years' course of Bible study. Mr. Luke speaks of the work as intensely interesting and full of hope.

Union College, Impolweni

In May, 1896, the Rev. James Dewar was appointed to the new station at Renier, the centre of a district which already contained over 400 Zulu converts, the fruits of the work of Petros Muyabi and other evangelists from Impolweni. Kalabasi, as the mission is now called, is in the neighbourhood of Ladysmith, Dundee, and Newcastle, the two latter being in the largest coal-field in Natal.

Kalabasi

In 1905 a new mission centre was established under the Rev. W. R. Moodie at Polela among the Makuzini tribe of Zulus, near the junction of the Polela with the Umzimkulu. Polela was originally part of Mr. Bruce's mission, but was fifty miles from Maritzburg. The work was increasing, and people were flocking into the church, and accordingly the district was divided. Mr. Moodie had for some years been working among Msikofini's tribe, who had the reputation of being wild and refractory. He tells that, on one occasion, when a headman had resisted the authority of the Resident Magistrate, and a small armed force was sent out to impose order, even the women stripped off their scanty garments and ran about in a state of frenzy

Polela

urging the men to *bulala abelungu* (kill the white people). Some of the Polela people were implicated in the 1906 rebellion, and in this connection Mr. Moodie makes the interesting remark that a comparison of the early Kafir wars, and the Matabele war with the Natal rebellion, shows how Christianity is leavening the mass of heathenism. "All over the Colony," he says, "the Europeans became scared, and many of them fled into the towns, leaving their homes to the mercy of the natives, yet in most cases not so much as a fowl was stolen." He contrasts the heathenism which was universal but a short time ago with what may be seen

Church at Kalabasi, Natal

to-day. On the winding mountain tracks, which used to be traversed by warriors, armed with shield and spear, bent on bloody deeds, may now on occasion be seen groups of people making for some kraal in the valley, where service is to be held. The women and girls are dressed, not in the scanty covering of the native costume, with matted hair, and bodies smeared with yellow clay, but in garments trim and neat. Amongst the group may be seen figures which at first might seem out of place, but which really gladden the heart. They are heathen girls whom the others have induced to accompany them to service. These bright, happy-looking Christian girls have not only accepted Christ for themselves, but have in

turn become missionaries, and are bringing others to hear the "Good News."

In his report for 1910, Mr. Moodie remarks as a new feature of the work that some of the large Indian population in their district have come to one of the evangelists seeking religious instruction; and he says, what every South African missionary will endorse, that the people are clamouring for education—a great opportunity and great responsibility.

The Gordon Memorial Mission

On the 11th August, 1868, Dr. Duff submitted to the Foreign Mission Committee a statement respecting a mission which it was proposed to establish through the generous gift of Lady Aberdeen and her family in memory of the Hon. James Henry Gordon, second son of the fifth Earl of Aberdeen. He had been gifted with rare beauty and strength of body, mind, and spirit. His joyous faith, his keen ardour, his purity and courage, his rich capacity for friendship, won all hearts. During his brilliant career at St. Andrews and Cambridge, he had been preparing himself for missionary service. His thoughts had turned first to North America, but a conversation with Dr. Duff had brought the claims of Kafraria before him. In 1864 the Cape Government were offering for sale grants of land, and the plan shaped itself in young Gordon's mind that he would prepare himself to go out as an ordained missionary to the Kafirs in these new reserves.

Such were the preparation and plans which were brought to a tragic close. He had just returned to Cambridge from a canoe trip through France and Germany. "While he was engaged with his rifle," writes Dr. Duff, "it went off, causing almost instantaneous death. The next day he was to have rowed in the inter-university race. Instead of that, both Oxford and Cambridge put the flags at the boat-houses half-mast high, and not a man was seen on either river."

In view of the project which Gordon cherished up to the time of his lamented death, Lady Aberdeen and her family resolved to perpetuate his memory by establishing a memorial mission, and they handed over to Dr. Duff and the Foreign Mission Committee £6000, which was subsequently added to considerably.

Careful and extensive inquiries were made in the Transkei, Natal, and to the north of the Limpopo, and eventually land was acquired at Jobskop Location, Umsinga, where the country slopes towards the Tugela River, ten miles from the old Zulu frontier, and 100 miles north of Maritzburg. Here there was a large and permanent Zulu population, a healthy and fertile situation 3800 feet above the sea, a good water supply, room for expansion and an unevangelised field.

In 1870 the Rev. Dr. James Dalzell was appointed ordained medical missionary in charge of the Gordon Mission, a post which he held for thirty-one years. He was accompanied by Mrs. Dalzell, a daughter of the Rev. Dr. Lorimer of Glasgow, and they were soon joined by her two sisters, the Misses Lorimer, as honorary workers.

The mission which Dr. Dalzell began on the bare veldt soon expanded into a great work. His medical skill brought him into helpful touch with Briton, Dutchman, and Zulu. He himself said, "It gained for the Gospel access to thousands, and added many to the Church." At the time of his death in 1901, work was being carried on at twenty-one stations, with 300 communicants, and 539 catechumens. Mrs. Dalzell and her sisters cared specially for the women's work, and developed the Girls' Home at the central station.

Dr. Dalzell was succeeded for a short time by Dr. Keith Murray. On his resignation, the Foreign Mission Committee decided not to appoint another medical missionary to the Gordon Mission. The need for medical work was less than at the beginning of the mission, and a Government district surgeon was now stationed near the mission. The development of the mission required that the whole time of the missionary should be given to the evangelistic and educational sides of the work, which had greatly extended since the mission was opened. The Rev. M. J. C. Matheson was transferred from the Ross Mission in Tembuland. Since he took over the work a large new church has been opened. The work of the Girls' Home is referred to in the chapter on Education.

Some Typical Missionary Incidents

THE work of a South African missionary is very varied. His district may extend to forty miles by forty, and as Christianity wins its way, he will have from ten to thirty out-stations at which congregational work is regularly carried on. The office-bearers and evangelists are a corps of preachers who conduct services at the stations according to a plan prepared in the Kirk-Session. The missionary himself, while visiting his wide parish, has to be a great deal in the saddle. In addition to his evangelistic work, he has the oversight of the village schools. Government returns have to be made up, and grants received and disbursed by him. His study used to be, and often still is, the district's medicine cupboard, and the Bantu has a great belief in and capacity for medicine. The increase of district surgeons, however, is lessening this demand on his time. He has meetings of all kinds, varying in every respect but this, that the African is leisurely in discussion and will not be hurried.

Reports omit most of this, and yet this is what gives the variety and character to the missionary's work. The incidents related in this chapter are selected as typical of what happens in every mission.

Gaining an Entrance

Before a building can be erected for services in a location or village, the consent of the local chief or headman has to be obtained. Some headmen willingly consent, especially if they think that a school in their village will give them some prestige. But sometimes consent has to be won. The late Rev. W. Girdwood once visited Mcotame, the right-hand son of Kreli, in the Qora Valley for this purpose. The chief and his counsellors were very flattering but full of excuses. The missionary asked

them the name of the little germ in a grain of maize which is often eaten out by the weevil. They answered, "*Isibindi.*" When asked if they would pick out the weevilly grains to sow in their gardens, they answered, "No, they would not grow." "Well," was the reply, "the house of God is the *isibindi* in a location. God wants locations with germs of growth and progress in them, but the people without an *isibindi* shall rot." That word went home, and soon the building was erected and an evangelist stationed there to seek for their souls.

A New Light Centre

John August had it in his heart to have a church and school for his "red" heathen neighbours in the Gobe district of Tutura. His missionary helped him with a 10s. licence to cut a load of wattles, a door and frame, two windows, eight forms, and a bell, and August himself cut the sods, built the walls, made the roof and thatched it. On the opening Sabbath the bell was rung, where no Sabbath bell had ever been rung before, and forty "red" men, ten "red" women, and ten others in European clothing squatted on the floor, the forms not yet having arrived, and the story of the love of God was told. What would they do with the house throughout the week? Leave it to the rats and mice to hold revel in? Rather than that, would they not send the children to school? Next day over thirty scholars were enrolled. Thus August shared the light with his countrymen and their children.

Bantu Liberality

The Bantu have shown a splendid spirit of self-help and liberality in the building of their church-schools. Many incidents could be quoted in illustration. Here is one taken from Rev. P. L. Hunter's mission at Gillespie. In 1899 a church was opened at Tsita's village among some Basuto who had settled within the Pondoland border. The people were very poor, for rinderpest had killed their cattle, and they even had to buy grain for food. But they decided the time had come to have a church, and they built one to hold 200 people. The substantial sod-walls were built by the men. To the women fell the task of plastering the walls, making the floor of ant-heap, and cutting the grass for the thatch. The outlay

in money was £30. The collection on the opening day was characteristically native. In addition to cash, there were bracelets of brass and copper, snuff-boxes and snuff-spoons, necklets of bead-work, grass mats, and brushes, clay pots and cups of their own manufacture, which displayed no little artistic taste. They also gave sheep, goats, fowls, ducks, pigs, peas, beans, and Kafir corn, but, owing to the rinderpest and the prevailing poverty, no cattle and no maize. Not only was the debt cleared, but there was over £10 to spare for furniture for the church and school.

As mission work develops, the early wattle-and-daub or sod-walled building has to give place to a more substantial building of brick or stone, and at a central station this has to be large enough to accommodate the people from the out-stations when they meet for communion or other united services. The church at Cunningham is a case in point. A new one costing £1660 was erected in 1900, and towards this the people contributed on the opening day no less than £410 in money and kind. Despite the war, many of the men had been to work at Kimberley or the Transvaal to get money for this purpose, and when returning had to conceal their earnings in their boots, or in loaves of bread, or in bits of soap, for protection against robbery. It was a time of severe drought, with famine threatening. Yet in these adverse circumstances the people made this gallant effort to reduce the debt.

Another remarkable instance of Kafir liberality may be quoted from the Columba Mission. In 1899 Rev. J. M. Auld "opened" four out-station churches on four successive weeks. On the 10th June at Nxaxo, where the people were nearly all "reds," the debt of £30 was cleared. On the 17th, at Ngas, an iron church costing £46, 10s. was opened free of debt. At Centuli, the cost of the church school, £47, was cleared off before sundown. On 1st July, at Mnyameni, an iron church was opened costing £47, of which £40 was contributed that day, and the balance two days later. Thus a total of £170, 10s. was given in this one mission in four weeks, and in many instances the liberality shown would mean real sacrifice.

The liberality shown by the Fingoes, who on three separate occasions contributed sums amounting in all to £4600 towards the erection of Blythswood Institution, is probably without parallel in missionary history. It has sometimes been said that native liberality is like the South African rain—a downpour followed by a drought. But this is an unfair comparison, as two instances of sustained effort taken from many which might be given will prove. At Lovedale the amount paid by natives for board and education has for some time averaged £5000 a year, most of it being the fruit of hard toil and sacrifice; and, again, the congregations connected with the Synod of Kafraria are contributing £1000 per annum towards the support of their own native pastors, missionaries, and evangelists.

Wayside Experiences

On the long journeys undertaken by missionaries in the visitation of their out-stations, they sometimes have curious experiences and opportunities. At the mid-day outspan, the herd-boys, plaiting grass-hats, will draw near, and round an ant-heap on the veldt an impromptu Sunday school is held. On one such occasion, when the boys were asked how many sins they knew, they replied, "Witchcraft, stealing, and killing," in which list it will be observed that witchcraft came first and lying was omitted.

Bringing in a Brewing Tub

In winter, when there is no work in the fields, beer-drinking is prevalent among the heathen. Round the beer-pots there will be from a score to a couple of hundred men and women. If not too intoxicated they will listen attentively to the missionary's message, but such an audience is not a hopeful one, and the service must be short, for beer-drinking is thirsty work!

Sometimes the missionary falls in with a company of men trekking to or from the mines. If they are resting round their camp-fire, they will generally welcome a visit, and listen while the story of one of the parables is told and prayer offered. Perhaps they will thank the missionary for

his words, or a wag amongst them will remark quietly that the prayer was long, and the meat roasting on the hot coals has been burnt! A heathen will generally tell you that he prays to God, and will illustrate this by saying that when he sneezes, he always says "*Tixo!*" ("O God!"). He is quick to parry a home-thrust, and fences with words partly from sheer love of argument and exercise of mother wit, and partly to shield himself against what, in his innermost heart he knows to be true.

Superstition

Superstition has a great hold upon the people. When one considers the ability of the Bantu, their shrewdness, their instinctive respect for law, their highly-developed language, and their skill in the use of it, their

A Beer Drink

love for parable, poetry, and song, and their physical vitality, which is enabling them to hold their own even in face of European civilisation, one wonders what causes so long arrested the development of peoples so magnificently endowed. One cause at least has been the belief in superstition and witchcraft. Christianity's strongest opponent among the Bantu is not polygamy, nor drink, nor even sensuality, but witchcraft. The introduction of law and order under European magistrates throughout the native territories has checked the savage and relentless vengeance which used to be wreaked on the victims "smelt out" by the witch-doctor. But there are cruelties, jealousies, and persecutions arising from superstition which do not come within the reach of the

law. The belief in superstition is not readily shaken off even by good Christian people. In times of trial, in sickness, in moments of panic, they are tempted to hark back to superstitious beliefs and practices, and most missionaries engaged in village and congregational work have had experience of recrudescences of superstition in the congregational and home life of their people.

Numberless instances of the belief in superstition could be quoted. Let one suffice, which is related by Rev. B. J. Ross. In a wild and rugged part of the Cunningham Mission a chief had died. On the day of the funeral there was a long wait while the chief's cattle were being collected. Only when they all were in the kraal, beside which the grave was dug, could the funeral rites proceed. During this interval Mr. Ross heard the details of the chief's illness and death. They had got a great doctor to attend him, a woman who was a ventriloquist and expert juggler. She had caused the family of the chief to hear the spirits of their fathers speak to her from the roof of the hut, and before their eyes had taken out of the chief's body charms which she said had been placed there by an enemy. She declared that Sixinti, an uncle of the chief, had practised witchcraft on him long years back, had made him delicate, and was now killing him. A day or two after this statement, Sixinti's hut and all his crop, just reaped, were burnt to ashes, and ever since Sixinti had had to sleep in the bush with his spears beside him, and never twice in the same spot. In view of this, Mr. Ross spoke at the grave from Isaiah viii. 19, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God?" He saw some of the old heathen actually flinch as they heard the Word of God describe in technical language the very practices in which they and this witch-doctress had been engaged.

When a heathen dies, he is generally buried at his kraal, the place which during his lifetime occupied the chief place in his thoughts and affections. The grave is dug with a recess cut in its side. In this the body is placed, lying on its side, and wrapped in the blanket worn by the deceased.

All his clothing is put in the grave along with the body, and by his side are placed his pipe, tinder-box, and the bag in which he kept these, and his tobacco. Then the wicker door of his hut is set up in front of the recess to protect the body when the grave is filled in. In the case of a chief, men are appointed to guard the grave for some months. In some vague way the circumstances of a heathen funeral indicate a belief in a life after death. It is not one which brings any hope or inspiration, and its only practical outcome is the dread that the spirits of the departed may be offended, and must be propitiated by sacrifice.

A Heathen Funeral

At the quarterly communion seasons the people from the out-stations gather at the central church. Some of them come as far as twenty miles. The church is crowded with Christian people, and there may also be present a number of heathen, readily distinguishable by their red-ochred blankets, their brass and bead ornaments, and charms. After a sermon appropriate to the occasion, those who are to be baptised on profession of their faith are called on to stand. It is always a touching sight. Old grey-headed men and women on whom the light has dawned late in life, and young men and women in the full vigour of youth, stand together. At Gillespie they have the custom that the candidates for baptism, headed by the evangelist, each woman wearing a white kerchief on her head, approach in procession singing a hymn, and take their places in front of the Communion table. Rev. P. L. Hunter tells that on one occasion the crowd opened, and some young men came forward bearing on a mat a paralytic girl whom they laid down before the foremost rank. Thoughts leapt to the days when the Saviour walked the earth, and people brought their sick folk to be healed. Here was one of His children come to receive in baptism the sign of the blessing which she claimed through faith.

A Communion Season

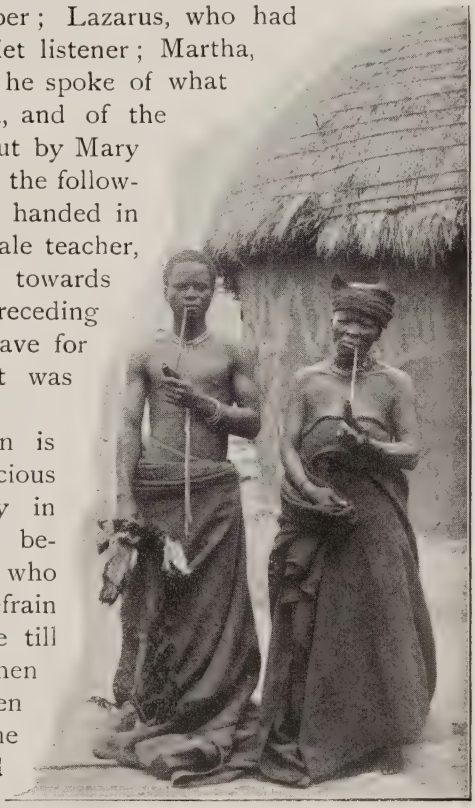
Perfect quietness reigns through the vast gathering, while very faithfully and tenderly the missionary or native pastor describes the step which is being taken by those who thus publicly renounce heathenism, and then baptises them in the

name of the Father, and of the Son, and of the Holy Ghost.

A short interval follows, and then once again the church is thronged, or it may be that the congregation is so large that they gather at some suitable spot outside under the trees. The simple and beautiful Kafir Communion hymns are sung on these occasions with heart-stirring power. Solemn stillness settles upon the people while the bread and wine are being distributed. Then follows a hymn of thanksgiving or of faith, and soon the people are streaming out over hill and valley to their homes.

Once at a Communion at Somerville, Rev. D. L. Erskine spoke at the table of the guests present at the feast at Bethany:—Simon, the leper; Lazarus, who had been dead; Mary, the quiet listener; Martha, the one who served; and he spoke of what Jesus had done for each, and of the box of ointment poured out by Mary in token of her love. On the following day an envelope was handed in containing £6 from a female teacher, the Government grant towards her salary for the preceding quarter, which she now gave for the new church which it was proposed to build.

The communion season is an occasion of many gracious influences, and especially in the healing of breaches between neighbours. Men who have quarrelled will refrain from coming to the table till their strife is ended, and then they may sometimes be seen sitting together, the one handing the bread and wine to the other, as brethren in the Lord.



Kafirs

Total Abstinence and other Work

The church members of the Kafrarian churches take a strong stand on the subject of total abstinence. Kafir beer can be easily brewed from Kafir corn (millet), and in a vine-growing country like Cape Colony, cheap brandy can be readily procured. Restrictions on the sale of liquor are imposed in certain areas, and afford some assistance in the restraint of drunkenness. But Christian natives recognise that drink is a menace to their people, and that natives who drink cannot exercise moderation. They therefore make an effort to banish drink from Christian homes. To strengthen themselves in this, they have established an Order of True Templars, which includes both men and women in its membership. The Christian women also have local Women's Associations which aim at securing total abstinence, a higher standard of Christian home life, and an increased personal study of the Word of God. In this latter connection, thousands of the natives have become members of the International Bible-reading Association, or of the Scripture Union for the daily reading of the Scriptures.

Education

FROM the earliest days of the mission in Kafraria education was encouraged, and the village church and school were established side by side. There are now in connection with our mission stations 312 village schools, of which 70 are in Kafraria and the Zoutpansberg, 200 in the Transkei, and 42 in Natal. For the training of the more advanced pupils and students, institutions have been established at Lovedale, Blythswood, Emgwali, the Ross Industrial School at Pirie, the Gordon Memorial, and the Union College at Impolweni. A large proportion of the students are in training to become teachers. At Lovedale and Blythswood various industries also are taught, and at Lovedale and Impolweni there are literary or high school courses, and theological departments for native theological students. The Foreign Mission Committee report that in 1910 there were 533 native teachers employed in the mission schools, and that there were 16,709 pupils in the elementary schools, and 891 students in the Institutions, or a total of 17,600 under instruction.

General Survey of the Educational Work of the Mission

In the work of education a large share has been taken by the Women's Foreign Mission. It was found that in Africa the native women proved more amenable than the men to the influence of the Gospel. The persecution which the women frequently had to endure tended to develop strong Christian character and tenacity of purpose. But, accustomed as they were to savage life, the women required much training to fit them to fill their proper place in their homes and in the Church. Moved by this consideration, a

Work of the Women's Foreign Mission

number of ladies in Glasgow formed themselves in May, 1840, into the Glasgow Ladies' Society for Female Education in Kafraria. This ultimately united with an Edinburgh Ladies' Society for Female Education in India to form an association which grew into the Women's Foreign Mission of the Free Church.

The Glasgow Society sent out Miss Thomson in 1842, and Miss Isabella Smith (afterwards Mrs. Thomson of Balfour) in 1845. They took over in 1847 the work Miss Harding was carrying on with success at Tyumie Vale, and later they appointed Miss M'Diarmid, Miss Ross, and Miss Weir, who had grown up in the mission.

Though the primary object of the Ladies' Society was to foster female education, they took a broad view of their work. The ladies they appointed co-operated with the ordained missionaries in the establishment of village schools at Lovedale, Burnshill, and Pirie. Special mention should be made of the school conducted for many years by Miss Thomson at "Renfrew," in the Gaga Valley. The evangelistic influence exercised by these ladies, and the effect which their work had on the home-life of the people, was very great.

The same remarks apply to the work of Miss M'Laren, who was sent out by the Ladies' Kafrarian Society in connection with the Relief Church, in 1839, to form a school for native girls at Igqibigha, then under the care of Rev. R. Niven. That effort shared the fate of the Igqibigha and Uniondale missions. When the United Presbyterian mission at Emgwali was founded, the Ladies' Kafrarian Society resumed their work, and in 1861 founded the Girls' School at Emgwali, to which reference is made later in this chapter.

As the work developed, and as the village schools came more and more to be staffed by native teachers, economy of labour made it possible for the lady missionaries to confine their work to the institutions where native teachers were being trained. The later work of the Women's Foreign Mission can therefore be considered in connection with what is said of the institutions.

Education

The strength of the desire for education awakened in the native people is very remarkable. The schools have been begun and fostered by missionaries. When a school satisfies certain Government requirements as to the number in attendance, a Government grant is available at the rate of £1 for every 10s. of local contribution. This local amount is derived in some districts from school fees, and in the Transkei from the funds of the Transkei General Council, which are raised by local taxation. The missionary acts as correspondent of the Government, and is responsible for the erection and maintenance of buildings, the appointment of teachers, the securing of the local contributions, and the collection and transmission of the returns called for by the Government Education Department. The Government, in virtue of the grants it issues, has determined the code, which, in Kafraria and the Transkei, is the same as that used in the European schools of Cape Colony. This is open to the objection that due provision has not been made for securing to the vernacular the place it should have as the medium of instruction in the elementary schools. The representations made by the missionary churches and societies working in South Africa are directing attention to this much-needed reform.

Native Desire for Education

In the village schools classes are taught up to Standard V., and in a small but increasing number up to Standard VI. A great deal of the education is still at a very elementary stage, about 60 per cent. of the pupils being in or below Standard I. A number of native students in the Institutions of our own and other Churches are, however, seeking a more advanced education. In our own Institutions there are, including those in the attached practising schools, over 1200 students and pupils.

The oldest and the largest of the South African Institutions is Lovedale. Its opening in 1841 by the Rev. W. Govan has already been referred to. In 1866 Mr. Govan was succeeded by the Rev. Dr. James Stewart, under whom the great expansion of the Institution and extension of its influence took place. During the forty

Lovedale

years when he was Principal of Lovedale, he also gave generously of his time and strength to aid in the founding of the missions in Livingstonia, Blythswood and Kibwezi. His strong personality was a great gift to the cause of missions in South Africa. He possessed in a rare degree the qualities of vision, courage and strength. He believed in the future of Africa and of the Africans, and the Africans believed in him.

Under the impulse of this mutual faith, Lovedale rapidly developed. In 1871 the payment of fees by native students was introduced. Dr. Stewart represented to the native

One of the Dormitories — The Office and Book Store

A Lovedale View

parents that so long as no fees were charged, the benefits of education which the mission desired to impart could be shared by few. If, however, the natives would share the burden of support, a much larger number would benefit. The soundness of this was amply proved by the result. In 1870 when no fees were charged, there were 20 pupils. In 1871 the numbers rose to 150, and in 1872 to 300. There are now 800 students in attendance, and the amount contributed in fees is £5000 per annum. Since 1871 the native fees have totalled £98,000. The students are drawn from every part of South Africa up to and even beyond the Zambesi. Lovedale therefore offers a

unique opportunity for exercising a Christian influence on the native peoples of the sub-continent.

Aim of the Institution

The primary aim of the Institution is to turn out trained Christian men and women. The means for accomplishing this are found, under the blessing of God, in the Institution Church, in the regular and systematic daily study of the Scriptures, in the personal influence of the staff, and in the well-organised activities of the Christian Association conducted largely by the students themselves.

Since the death of Dr. Stewart in 1905, the office of

The Main Educational Building, Lovedale

Principal has been held by Rev. James Henderson, who brought with him valuable experience gained at the Overtoun Institution in Livingstonia.

The Curriculum

The curriculum at Lovedale is very extensive and varied. It includes Theological, High School, and Normal Departments, and an elementary Practising School. The students in these departments get regular manual, as well as literary training. There are also thirteen industrial and technical departments in which apprentices are trained in carpentry, printing, book-binding, shoe-making, farm work, office and business training, baking, laundry and needlework, and as nurses and hospital attendants and dispensers. These

latter are trained at the Lovedale Victoria Hospital, which can accommodate forty in-patients. In connection with the Hospital, health teaching is given to all the senior students, and a series of health pamphlets is being issued which is proving very useful and is having a wide circulation.

The Lovedale Mission Press

Through the Lovedale Mission Press a service of great value and extent has been done in the publication of books, school material, hymn-books, periodicals, and pamphlets in Kafir, and to a more limited extent in other African vernacular languages, and in the discussion of questions affecting native life and of the Christian attitude to native affairs. There is continuously issuing from the Press a stream of literature dealing specially with the questions that are engaging, stimulating, and directing the thought of the native people.

Literature in the Vernacular

In the earlier history of the mission, Bennie and Niven led the way as hymn-writers and scientific workers at the language, its grammar and vocabulary. In the second generation, Dr. Bryce Ross stands out because of his intimate knowledge of Kafir, backed up by sound scientific method. With him were associated Chalmers and Tiyo Soga of the Scottish mission, and Dr. Kropf of the Berlin Society. The translation of the Scriptures into Kafir, which they and four others began in 1868, was a lifelong labour. Tentative portions were published by the British and Foreign Bible Society, and then the whole translation was issued in 1889. The work was then re-revised, and the present scholarly and beautiful re-revised edition was published by that Society in 1906. The other writings of Bryce Ross, Chalmers, and Soga were published at Lovedale. The "*Ikwezi*" (*Star*) appeared monthly, being mostly in Kafir, with an English supplement. Tiyo Soga's translation of the "Pilgrim's Progress" ("*Uhambo Lomhambi*") remains a classic in its felicity of interpretation and of diction. Dr. Kropf's Kafir-English Dictionary is monumental in its painstaking thoroughness and scholarly method.

Dr. Stewart, in the midst of his many activities, found time to publish studies in the grammar of Kafir, and a Phrase-Book, which have proved useful, especially to those beginning the study of the language. But his greatest literary service was rendered through the *Christian Express*, which succeeded the "*Ikwezi*" and the "*Isigidimi*" (*Messenger*). During the many years that Dr. Stewart edited the *Christian Express*, it exercised a profound influence on the public opinion of South Africa. He was too much engaged with

The "Christian Express"

Girls' School, Lovedale

practical constructive missionary work to have time to write many books. But through the *Christian Express* his strong personality found expression, and his articles are read for their wisdom, lucidity, and strength, though the circumstances that occasioned them may have passed. He gave the *Christian Express* a position which it retains as the recognised organ for the authoritative expression of the missionary thought of South Africa.

In 1863, Mr. Govan brought to the notice of the Glasgow Ladies' Society the desirability of building a "seminary" for native girls, and the Society approved of the erection of a house and school in which a thoroughly qualified teacher might train promising scholars, and fit them to become

teachers of the various native schools. In the following year Dr. Stewart met the Society, and urged the adoption of this scheme on a broader basis and on an adequate scale. A sum of £840 was forthwith subscribed for this purpose, and in October, 1866, Miss (now Dr.) Jane Waterston was appointed, and the Lovedale Training School for girls was opened on 25th July, 1868. Miss Waterston entered on her work with characteristic energy and ability. Recognising the need that Africa has for Christian home-life, she aimed at making the women's department at Lovedale a home rather than a school, and she left the mark of her strong

Education of Native Women

Boys' Institution, Blythswood

personality on the women she trained. She thus established a tradition which has been sustained by Mrs. Muirhead, Miss Dodds, Miss Barnley, and the other ladies associated with them who succeeded her.

The question of providing proper facilities for higher education for such natives as can avail themselves of these has for many years engaged attention. The South African Native Affairs Commission of 1903-05 recommended that a central college should be erected for this purpose. For lack of such a college, natives have been going in considerable numbers to other countries, and especially to America, for the education

The Inter-State Native College

which it is strongly felt should be available in their own land. The proposal to establish an Inter-State Native College has been brought forward to meet what is acknowledged to be a clamant need by all who are interested in the welfare and development of the natives. Considerable progress has been made, and the proposals now await consideration by the Government of the Union of South Africa.

Reference has already been made to the occupation of Fingoland in the sixties. Under the guidance of their energetic magistrate, Captain Blyth, and Rev. R. Ross, the Fingoes invited Dr. Stewart to help them to build "a

Emgwali Girls' School

daughter of Lovedale." Dr. Stewart proposed that they should themselves contribute £1000, and promised to raise a corresponding sum. Four months later over £1400, mostly in silver, was handed over by the Fingo headmen, and on two subsequent occasions their contributions to the founding of the Institution were increased to a total of £4600. At a later date the Fingoes contributed £500 towards the erection of new class-rooms, rendered necessary by the increase of the number of students.

Blythswood

Blythswood was opened in 1875. A Girls' School on the lines of that at Lovedale was added by the Women's Foreign Mission in 1892. Considering the origin and situation of

the Institution in Fingoland, it is natural that the students are mostly Fingoes. Since 1900 it has been under tho direction of Rev. D. D. Stormont. It comprises a large Training School for teachers, a Practising School, a farm, and an industrial department in which a number of apprentices are trained in carpentry.

The Emgwali Training School for Girls was opened, as we have seen, in 1861. There are over a hundred boarders in the Institution, and the work has attained a high degree of efficiency. The local Emgwali Advisory Committee, appointed jointly by the Ladies' Kafrarian Society and the

The Girls' Home, Gordon Memorial Mission

Emgwali Girls' School

Foreign Mission Committee, in view of the approaching jubilee of the Institution, commented at their meeting in December, 1910, on the work of the school, which, they said, had attained a commanding position of usefulness educationally, but more especially as a Christianising and civilising influence amongst the native races of the land.

The Ross Industrial School at Pirie, under Miss Blair, and the Girls' Home at the Gordon Memorial Mission have received girls from a distance who came to attend the village schools. While boarding in the Homes, they were under constant Christian influence. The limited number of

girls who could be taken has been compensated for by the individual attention which could be given to each. The Misses Lorimer worked together at the Gordon Mission from 1883 till the death of the elder sister in January, 1900. Miss Mary G. Lorimer continued the work till 1905, and has been succeeded by Miss Tait and Miss Paterson. The record of these years of labour reads like a romance. The opposition of heathen parents to their daughters when they sought Christian training, the stoning of Christian women by their heathen neighbours when they went to pray in the bush, the fury of relatives when Christian girls sought protection in the Home from being forced into heathen marriages, the taming of wild natures by the Spirit and their growth in grace, the disappointments caused by lapses of once professing Christians into heathenism, the sanctifying of homes, and the enlightening of villages by the presence of courageous Christian women, the faithful work of the native evangelists, the leavening of whole communities by the Gospel, and the suppression of deeds of shame under the influence of growing Christian public opinion, are told with a simplicity which is most graphic and convincing.

Ross Industrial School and Gordon Girls' Home

Mrs. Forsyth's splendid ministry of love carried on since 1886 at Upper Xolobe, Bolo, in the Paterson Mission is evangelistic rather than educational, but it may be referred to here. Upper Xolobe is a wild district, inhabited by a wild people. Their degradation and the utter lack of the means of grace appealed to her, and so she settled among them in this secluded spot. For a quarter of a century she has borne the Gospel to them by life and word, educating the children in her own house, holding meetings at the villages, dealing faithfully with the men and women, rejoicing over their conversion or restoration, and sorrowing over their indifference or relapse. It has been a quiet piece of heroic service, and it has had ample reward.

Mrs. Forsyth

Some Present-Day Problems

MOST of the missions working in South and Central Africa have been affected by the native movement which goes by the general name of Ethiopianism. Its rallying cry, "Africa for the Africans," has sometimes been foolishly assumed to contain some political menace. All that it means is that the Africans, conscious of the new strength and freedom which Christianity has been the chief factor in creating, do not wish always to be in leading-strings, but wish to manage their own affairs. The ambition is legitimate, and in this respect Ethiopianism is a perfectly natural outcome of three-quarters of a century of Christian teaching.

The Ethiopian Movement

The assertion of this right of self-government has been made in the sphere of church life. It has not always been made wisely nor considerately. Painful and sometimes illegal methods have been used. The end of last century and the first few years of this were a period marked by a number of secessions of native church members to form independent native churches. These movements were in some instances accompanied by racial bitterness of black against white, though this was an accidental rather than an essential feature of the movement. The form in which Ethiopianism invaded our missions was the secession in 1898 of Rev. P. J. Mzimba and a number of church members and adherents chiefly from the Lovedale native congregation.

In South Africa, the spread of Ethiopianism has ceased It is still a force to be reckoned with, but its extent is now known. Patience and good feeling may do much to heal some of the breaches that have been produced. Ethiopianism has not done all it promised, and it has done many things which have injured the natives themselves. It is now seen

that Ethiopianism wrested violently and hastily from the hands of the missions the power of self-government which was being steadily devolved upon the natives by the missions themselves. On the other hand, the seed of racial bitterness is easy to scatter, but once it takes root it is hard to remove. Laxity of discipline among the Ethiopians, and their readiness to ordain unqualified and unsuitable men to the ministry, have been sources of weakness which have had this good result, that they have deepened in the native mind the conviction that they require fully trained and qualified leaders.

Relation of European and Native Churches

A question of a much more difficult nature which has agitated the Kafrarian and Transkeian missions is the relation in which European and native churches should stand to each other. In 1897 the European Presbyterian congregations throughout South Africa, which hitherto had been in many instances detached and isolated, united to form the South African Presbyterian Church. The United Presbyterian Church missions, acting with the approval of their Mission Board and the Synod, entered the Union, and the native congregations became congregations of the South African Presbyterian Church. The Foreign Mission Committee and General Assembly of the Free Church approved of a similar policy being pursued by their missions. In the field, however, the difficulties in the way were such that the former Free Church missions did not enter the South African Presbyterian Church, and remained organised in the mission Presbyteries of Kafraria and the Transkei, which unite to form the mission Synod of Kafraria. When the home churches united in 1900 to form the United Free Church, the anomalous position in South Africa became emphasised —one-half of the Kafir-speaking mission being an integral part of the South African Presbyterian Church, and the other half not.

The different lines of action which have been followed result from different views, strongly and conscientiously held, of what is best for the future of the Church of Christ and His cause in South Africa. The two policies may be briefly designated as the policies of integral and of federal relation-

ship of the white and black Christian communities. Those who advocate an integral incorporating union hold that in South Africa, where white and black live together, there should be no division in the Church of Christ based on colour lines, and that any other action is treason to our Lord and His purpose "ut omnes unum sint." Those who have not seen their way to enter the South African Presbyterian Church, but desire to see a strong federal relationship established between the European and the native churches, hold that the question of colour is accidental. To them the governing consideration is that the two communities are so far apart in Christian growth and experience that, in an incorporating union, the native church would be overshadowed and dwarfed, and that, in the words of the Kafir proverb, "The baby that is always carried on the back of its mother or elder sister will never learn to walk." It is urged, therefore, that, for the present, native churches should not enter into an incorporating union with European churches, but that, while having close fraternal and working relations with them through a federal bond, they should at this stage be left free with the assistance of their missionaries to develop their own corporate Christian life under the leading of the Spirit of God.

It would be out of place here to do more than state the difficulty and the underlying reasons. Its solution is not yet apparent. It is not peculiar to our missions, nor is it of recent origin, for it was felt by the Foreign Mission Committee of the Free Church so long ago as 1867. It arises from the existence side by side in South Africa of a colonial and a native population. The conditions are peculiar to South Africa of all the mission-fields in which our Church is working. Even Jamaica offers no real parallel.

New Conditions affecting Native Life

In our South African missions there have been no mass or tribal movements to Christ such as have been seen in Livingstonia, Uganda, and India. Members have been added to the Church one by one. Yet the Kafir-speaking natives are tribesmen at heart. The explanation lies in the fact that the tribal organisation in Kafraria and the Transkei has been disturbed more than has been the case in

any other tribes of the Bantu family. The Kafirs have been moved once and again. The Fingoes have been let in to occupy vacated territory. Chieftainship has been abolished for most practical purposes, European magistrates having taken their places. Then has come the enormous demand for labour at the mining centres. The natives have been drawn away from their village life and tribal customs to be swept into the new interests and strong temptations of the towns. Every large influence playing upon his life has tended to develop individualism in the Kafir—a novel experience wholly alien to the genius of his race.

Another difficulty will be upon us immediately. The increase of the native population is filling the native reserves. Not a moment too soon was tribal tenure of land in the Transkei replaced by individual tenure. Already the number of applicants entitled to lots was so great in some districts that the amount of land available for each was small. These lots cannot be subdivided or sold, and the succession to them is regulated by legal enactment. The eldest sons of the next generation will get their fathers' lots, but the younger sons will be pushed out. Whither will they go? If they squat on the outskirts of the towns or settle in the town locations, the prospect is a serious one, for at the present time no place is so destructive of native morality as these town locations.

In the impact of civilisation on native life, the old tribal safeguards to morality, such as they were, are breaking down. The rules by which their fathers regulated their lives no longer apply. The natives of to-day need a living principle to guide them in the new conditions they have to face. That living principle is found in Christ. There never was more urgency in South Africa for the message of the Gospel than now. The difficulties of the early pioneer missionaries are past, but new and greater difficulties have to be faced. In the winning of individual hearts to Christ, in the creation of a Christian public opinion among the natives, in the strengthening of the native Church, and in the training of reliable, broad-minded Christian native men and women to be the leaders of their people, lies the hope of the future.

Tabular View of Staff and Work in South Africa, 1910

PRINCIPAL STATIONS.	Mission Began.	Scots Missionaries. Men. Ordained and Medical.	Men. Lay.	Women. Unmarried (W.F.M. Agts.).	Women. Wives of Missionaries.	Total.	Native Staff. Ordained (Pastors).	Licentiates.	Evangelists and Colporteurs.	Other Paid Agents.	Office-Bearers—Elders, Deacons, and Managers.	Churches. Main Stations.	Out-Stations.	Communicants.	Baptised Adherents.	Baptisms during Year.	Total Christian Community.	Educational. Theological and other Students.	No. of Day-Schools.	No. of College and Day-School Teachers (Natives).	Pupils—Boys and Girls.	Sabbath Scholars.	Total under Bible Teaching.
AFRICA																							
Kafraria Mission Council—																							
Lovedale Institution,	1841	4	21	9	20	54	...	...	1	...	...	1	...	193	6	6	800	752	1	9	...	625	752
Lovedale Native Congregation,	1825	...	...	...	...	...	1	...	...	...	16	1	9	220	900	29	1220	...	5	10	320	100	320
Burnshill,	1830	1	...	...	1	2	...	...	4	...	76	1	20	928	157	157	1200	...	15	29	1019	468	1019
Pirie,	1830	1	...	4	...	5	...	...	1	...	16	1	8	287	20	20	700	...	7	10	350	78	350
Macfarlan,	1853	...	...	..	...	...	1	...	...	...	24	1	7	367	376	25	1093	...	7	14	591	87	591
Glenthorn,	1840	1	...	...	1	2	...	...	...	...	13	1	10	158	210	32	668	...	3	5	160	...	160
Adelaide,	1861	1	...	...	1	2	...	...	...	...	9	1	2	91	17	15	180	...	2	3	116	70	116
Somerset East,	1878	1	...	...	1	2	...	...	10	...	12	1	7	213	39	39	500	...	2	3	97	40	97
Tarkastad,	1869	1	...	...	1	2	...	...	...	...	11	2	3	165	115	19	321	...	2	4	119	70	119
Stuartville, Zoutpansberg,	1902	...	.	...	...	...	1	...	1	...	18	1	10	302	22	22	671	...	4	5	169	189	189
Port Elizabeth,	1899	...	...	...	...	...	...	...	...	..	1	1	...	21	19	...	40	...	...	...	...	10	10
East London,	1900	...	...	...	...	...	1	...	1	...	4	1	...	40	4	4	90	...	...	...	...	34	34
Donhill, Zoutpansberg,	1896	...	...	...	...	...	..	...	3	...	55	1	25	1100	266	232	1295	...	15	21	786	239	786
Emgwali,	1857	2	...	...	2	4	...	...	2	...	32	1	9	363	45	45	600	...	5	8	250	117	250
Emgwali Girls' School,	1839	...	...	7	...	7	...	...	...	...	...	...	...	...	...	...	...	...	1	2	184	250	250
Gooldville (Transvaal),	1905	1	...	...	...	1	...	...	1	...	...	1	10	47	47	4	122	...	4	1	83	43	83
Total for Kafraria,		13	21	20	27	81	4	...	24	...	287	16	120	4495	2243	649	9500	752	73	124	4244	2420	5126

Transkei Mission Council—																								
Blythswood Institution,	1875	1	6	8	5	20	...	...	...	...	3	1	...	35	2	...	300	128	3	4	138	170	266
Cunningham,	1856	1	...	...	1	2	...	...	3	...	57	1	18	1258	3000	166	6000	...	17	43	1482	300	1482
Main,	1876	1	...	...	1	2	1	...	6	...	33	1	21	414	321	47	735	...	11	20	634	178	634
Duff,	1880	1	...	...	...	1	...	...	1	...	12	1	10	155	85	38	340	...	9	12	459	23	459
Somerville,	1886	1	...	...	1	2	...	...	5	...	15	1	12	217	170	38	437	...	10	21	619	100	619
Ugie,	1903	...	...	...	...	...	1	...	2	...	13	1	5	176	44	31	250	...	4	6	178	70	178
Ross,	1893	1	...	...	1	2	...	...	2	...	21	1	13	245	31	31	350	...	8	8	258	65	258
Rainy,	1897	1	...	...	1	2	...	...	6	...	11	1	18	206	35	35	400	...	8	17	347	93	347
Paterson,	1868	1	...	1	...	2	...	...	4	...	54	1	15	1116	300	175	1400	...	10	27	818	303	818
Columba,	1878	1	...	...	1	2	...	...	7	...	33	1	23	368	47	47	600	...	20	25	737	120	737
Malan,	1875	1	...	...	1	2	...	...	5	...	50	1	22	690	100	100	1000	...	16	27	960	200	960
Tutura,	1885	...	...	...	...	...	1	..	1	...	50	1	17	427	200	67	700	...	17	29	525	83	525
Buchanan,	1886	1	...	...	1	2	...	...	8	...	64	1	38	979	141	141	2000	...	31	47	1556	100	1556
Miller,	1888	1	...	...	1	2	...	...	3	...	12	1	26	199	27	27	300	...	9	11	200	37	200
Gillespie,	1889	1	...	...	1	2	...	...	7	...	16	1	17	394	89	89	800	...	8	11	351	239	351
Mount Frere,	1894	1	...	...	1	2	...	...	5	...	26	1	18	315	82	82	600	...	11	23	671	100	671
Kidston,	1905	...	...	...	...	...	1	...	...	...	14	1	6	138	9	...	200	...	6	13	483	80	483
Matatiele,	1906	...	...	...	...	...	1	...	...	...	19	1	13	503	30	30	700	..	2	2	56	...	56
Incisininde,	1900	...	...	...	...	...	1	...	...	...	20	1	2	381	90	42	600	...	2	8	178	...	178
Total for Transkei,		14	6	9	16	45	6	...	65	...	523	19	294	8216	4803	1186	17712	128	202	354	10650	2261	10778
Natal Mission Council—																								
Pietermaritzburg,	1867	1	...	...	1	2	...	...	1	...	32	1	16	647	125	...	1000	...	1	3	75	...	75
Impolweni,	1872	1	1	2	2	6	1	...	4	...	17	1	19	1235	1250	486	2785	19	20	25	902	350	921
Kalabasi,	1896	1	...	...	1	2	...	...	4	...	68	1	42	771	200	121	3000	...	8	11	296	...	296
Gordon Memorial,	1870	1	1	2	2	6	...	...	4	...	30	1	32	1296	500	203	3000	..	10	10	368	124	368
Polela,	1905	1	...	...	1	2	...	...	4	...	21	1	8	641	250	176	1200	...	5	5	204	..	204
Total for Natal,		5	2	4	7	18	1	...	17	...	168	5	117	4590	2325	986	10985	19	44	54	1845	474	1864

Appointed	Names	Postal Address	Local Teachers, Pastors, &c.
1872	*m*John Dewar, M.A.,†	Tarkastad, Cape Colony.	**Lovedale Institution**
1880	*m*Wm. Stuart, M.A.,	Burnshill, King William's Town, ,,	*Teachers.*
1883	*m*A. W. Roberts, D.Sc., F.R.S.A.,	Lovedale, ,,	Mr K. A. H. Houghton, B.A. — Mr Robert M'Pherson, Bookstore-keeper. Mr W. H. Creak, B.A. — Mr J. Gray, M.A. — Mr Alex. Fowler, Wagonmaker. Mr E. Dugmore. — Mr A. Germond. — Mr D. Finlayson, Cashier. Mr G. M'Gillivray. — Mr J. M. Fisher, Evangelist. Mr T. Gibb, Master Carpenter. — Mr C. Facer. Mr W. E. Turnley, Master Printer and Bookbinder. — Nurse Balmer. — Miss K. Griffiths. Mr F. Preston, Technical Instructor. — Miss Anderson. — Miss Ramage. Dr Moore Anderson, Boarding-master. — Mrs. Geddes. — Mr. A. M. Stevenson. Mr A. Rae Smith, Agriculturist. — Assistant Boarding-master. 9 *Native Teachers.*
1892	*m*John Lennox, M.A.,	, ,,	
1894	*m*D. A. Hunter, F.R.S.G.S. *(Honorary)*,	,, ,,	
1895	*m*James Henderson, M.A.,	,, ,,	
1899	*m*George S. Stewart, M.A.,	Emgwali, Dohne, ,,	
1902	*m*Neil MacVicar, M.D., D.P.H.,	Lovedale, ,,	
1902	*m*William M'Intosh,†	Somerset, East, ,,	
1903	*m*A. F. Cowan, M.A.,	Lovedale, ,,	
1907	***m***J. T. Ferguson, M.A.,†	Glenthorn, Linton, Bedford, ,,	
1907	*Robert Godfrey, M.A.,	Pirie, King William's Town, ,,	
1910	*m*Wm. Struthers, M.A.,†	Adelaide, ,,	
1883	Miss F. Barnley,	Lovedale, ,,	
1892	Miss Mary J. Dodds,	,, ,	
1907	Miss Kate Brownlee,	,, ,,	
1907	Miss Jessie W. Coombs *(Hon.)*,	,, ,,	
1911	Miss Jessie K. Mackinnon,	,, ,,	

Lovedale Native Church—Rev. Holford Mama, *Pastor.*
10 *Teachers.*

Macfarlan—Rev. E. Makiwane. 14 *Teachers.*

Burnshill—29 *Teachers*, 4 *Scripture Readers.*

Pirie—Miss Blair, Misses Ross. 10 *Teachers*, 1 *Evangelist.*

Glenthorn—5 *Teachers.*

Adelaide—3 *Teachers.* **Tarkastad**—4 *Teachers.*

Stuartville—Rev. Y. Mbali, *Pastor.* 1 *Evangelist*, 5 *Teachers.*

East London—Rev. C. J. Dambuza, *Pastor.* 1 *Evangelist.*

Donhill, Zoutpansberg—Rev. W. Mpamba, *Pastor.*
3 *Evangelists*, 28 *Teachers.*

Emgwali—8 *Teachers*, 2 *Evangelists.*

Emgwali Girls' School

Miss J. M'Gregor, LL.A. — Miss L. Graham.
Miss M. Douglas, M.A. — Miss Mary Hanna.
Miss Robertson. 2 *Teachers.*

Somerset East—10 *Evangelists*, 3 *Teachers.*

Gooldville—1 *Evangelist*, 1 *Teacher.*
Rev. David A. Macdonald, Gooldville, Shewass, *via* Pietersburg, Transvaal.

Transkei

1874	*m James M. Auld,	Columba, Kentani, Transkei, Cape Colony.
1876	*m D. Doig Young,	Main, Tembuland, Cape Colony.
1877	*m John Lundie, M.A.,	Malan, Idutywa, ,,
1882	*m John W. Stirling,	Buchanan, Sulenkama, *via* Qumbu, Cape Colony.
1886	*m D. L. Erskine,	Somerville, Inxu, Tsolo, Cape Colony.
1888	*John Thomson,	Duff, Idutywa, Transkei, ,,
1889	*m D. D. Stormont, M.A., L.C.P., LL.B.,	Blythswood, Butterworth, ,,
1889	*m Peter L. Hunter, M.A.,	Gillespie, Mount Ayliffe, ,,
1892	*m B. J. Ross, M.A.,	Cunningham, Toleni, Transkei, ,,
1892	m Alexander F. Lyon,	Blythswood, Butterworth, ,,
1893	*m John H. Soga,	Miller, Mtentu, ,,
1897	*m William Gavin, M.A.,	Rainy, Umtata, ,,
1904	*William Auld, M.A.,	Paterson, *via* Mbulu, Tsomo, ,,
1906	*m Robert Mure,	Ross, Umtata, ,,
1909	*m A. Leith Grant,‡	Mbonda, Mount Frere, ,,
1911	*m James A. Davidson, M.A.,	
1886	Mrs. Forsyth (*Honorary*),	Upper Xolobe, *via* Bolo, ,,
1894	Miss M. M'Dougal,	Blythswood, Butterworth, ,,
1894	Miss Geils M'Dougal	,, ,, ,,

Blythswood Institution
Mr J. S. Galloway.
Mr W. J. A. Moir. Mr P. Scott.
Miss E. Farquharson. Mrs Moir.
4 *Teachers.*
Mr W. Forrest, Master Carpenter.
Cunningham—43 *Teachers*, 3 *Scripture Readers.*
Main—20 *Teachers*, 6 *Scripture Readers.*
Duff—12 *Teachers.* 1 *Catechist.*
Somerville—21 *Teachers*, 5 *Scripture Readers.*

Ugie
Rev. J. Knox Bokwe, *Pastor.* 6 *Teachers* and 2 *Catechists.*
Ross—8 *Teachers*, 2 *Scripture Readers.*
Rainy—17 *Teachers*, 6 *Scripture Readers.*
Paterson—4 *Evangelists* and 27 *Teachers.*
Columba—7 *Evangelists* and 25 *Teachers.*
Malan—5 *Evangelists* and 27 *Teachers.*
Miller—3 *Evangelists* and 11 *Teachers.*
Buchanan—8 *Evangelists* and 47 *Teachers.*
Tutura—Rev. T. B. Soga, *Pastor.* 29 *Teachers*, 1 *Evangelist.*
Gillespie—7 *Evangelists* and 11 *Teachers.*
Mount Frere—5 *Evangelists* and 23 *Teachers.*
Kidston—Rev. N. Matshikwe, *Pastor.* 13 *Teachers.*
Matatiele—Rev. A. Bottoman, *Pastor.* 2 *Teachers.*
Incisininde—Rev. C. Koti, *Pastor.* 8 *Teachers.*

Natal

1882	*m John Bruce,	Loop Street, Pietermaritzburg, Natal.
1884	*m James Luke,	Impolweni, Natal.
1893	*m M. J. C. Matheson,	Gordon Memorial Mission, Umsinga, Natal.
1896	*m James Dewar, M.A.,	Kalabasi, Dannhauser, Natal.
1905	*m W. R. Moodie,	Polela, Bulwer, Natal.
1910	Frank Taylor,	Adams Mission Station, Natal.
1899	Miss Lizzie Taylor,	Impolweni, Natal.
1899	Miss M. J. Mitchell,	,, ,,
1903	Miss Frances R. Tait (*Hon.*),	Gordon Memorial Mission, Umsinga, Natal.
1906	Miss Mary Wilson Paterson,	,, ,, ,,

Pietermaritzburg—Misses Bruce, Teachers.
1 *Scripture Reader* and 3 *Teachers.*
Impolweni—Rev. Amos Mutyali, *Pastor.*
Mr F. J. Alexander, *Agriculturist.*
25 *Teachers*, 4 *Catechists.*
Kalabasi—4 *Catechists*, 11 *Teachers.*
Gordon Memorial Mission—Mr A. Downie, *Evangelist* and *Land-Steward.* 10 *Teachers*, 4 *Catechists.*
Polela
4 *Evangelists* and 5 *Teachers.*

* Ordained. *m* Married. † Colonial Ministers receiving grant for Mission work. ‡ Ordained by Presbyterian Church of South Africa.

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